

W. F. Davis

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


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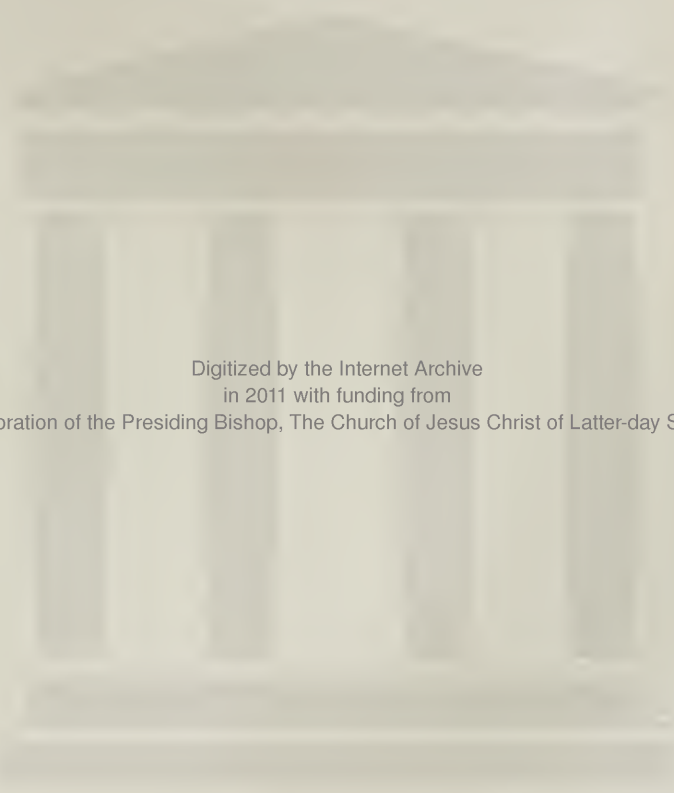


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GOVERNOR ARTHUR L. THOMAS
1889 - 1893

IMPROVEMENT ERA.

VOL. IV.

SEPTEMBER, 1901.

No 11.

THE GOVERNORS OF UTAH.

ARTHUR L. THOMAS.

Arthur L. Thomas, the fourteenth governor of Utah, and for many years its secretary, was born in Chicago, Illinois, August 22, 1851, and was the son of Henry J. and Eleanor L. Thomas. On February 6, 1873, he was married to Helena H. Reinburg, and with her came to Utah in April, 1879, just after his appointment by President Rutherford B. Hayes to the office of secretary of the territory. He remained in this position for eight years, being reappointed by President Chester A. Arthur, in 1883, serving until April, 1887, a longer period than any other secretary in the history of the territory. In addition to his office as secretary, he held simultaneously other important positions. Thus, in 1880, he was appointed supervisor of the tenth census for Utah; in 1881, special agent of the government to collect the statistics of schools and churches; and in 1884, by the legislature, one of four commissioners to compile the laws of Utah. In 1888, he became a director of the Deseret Agricultural and Manufacturing Society.

During the legislative session of 1882, except for five days, he was the acting governor, which was also the case during half the session of 1884; in December, 1886, he succeeded A. S. Paddock as a member of the Utah Commission, the latter having been elected senator from the state of Nebraska. It was in April, 1889, that President Benjamin Harrison tendered Arthur L. Thomas the governorship of Utah, which he accepted. He qualified on May 6 following, holding that position until May 4, 1893, when he was succeeded by Caleb W. West.

The leading historical events which took place during his administration were of great importance to the commonwealth in the development of its political, religious and business affairs. The status of Church property was decided upon by the Supreme Court; early in 1890, Salt Lake City passed from the People's to the Liberal party, a condition which already existed in Ogden; in September of this year, President Woodruff issued a manifesto suspending plural marriage; in 1891, the People's party was dissolved and its members united with the national parties—Republicans and Democrats; this resulted, during the year following, in the termination of the short and not very desirable rule of the Liberal party, and in its death, and paved the way for statehood, which cut short the administration of the last territorial governor—Hon. Caleb W. West.

Concerning the character and labors of Governor Thomas, the following is reprinted from the *Deseret News* of May 4, 1893, the date of his retirement from office:

For Arthur L. Thomas, the outgoing executive, this paper has no words but those of good will and friendship now, albeit at times we have had to differ with him most radically as to some of his official acts, and have had to criticize some of his measures of policy. But we have ever sought to judge of his work in a spirit which prompts us to recognize differences of attitude and education, and no words have been spoken against him because of such differences or for any personal reason. We realize that he has occupied a peculiar and in most circumstances trying position; but that he has always sought the best interests of the territory as he understood them, and the ultimate welfare of all her people, we firmly believe. Hence, carping criticism and villification gave neither been indulged in nor upheld in others. It speaks well for

his conservatism and prudence that he has been deemed worthy to hold office in the territory longer than any other official we ever had, longer than almost any official in any of the territories; and that at the end he is able to retire with the consciousness of duty well performed, and the respect of his fellow citizens is no slight tribute to his character. * * * He came to this territory a young man of twenty-seven, and has served the territory fourteen years, a longer service than has been rendered by any other official in its history.

When appointed governor he was a citizen of Utah. Four of his children were born here, and their mother sleeps the final sleep upon our soil. He has made Utah his home and now acknowledges no other; and, in conclusion, his moral character has always been above suspicion.

Since his retirement from the governorship, he has continued to reside in Utah, and is at present the postmaster of Salt Lake City, of which office he took charge, February 1, 1897.

"I WISH YOU WELL."

Despite the tales the cynics tell,
Whom does the busy world wish well?
The soldier boy, who leads the way
By early learning to obey;
The sailor lad, whose swift "Ay, ay!"
Halts not to question when or why;
The city boy, whose heedful grace
Gives charm to every commonplace;
The village boy, who makes his path
Bloom with the loving skill he hath;
The true lad everywhere, who wills
To honor well the place he fills,
And make the house he dares begin
Worth building sure and living in.
To these the world finds time to say,
Amid the march of every day:
"Whatever tales the doubters tell,
I wish you well—I wish you well."

Youth's Companion.

PRIESTHOOD—WHAT IS IT?—ITS RESTORATION.

BY ELDER JOSEPH E. TAYLOR, OF THE RESIDENCY OF THE SALT LAKE STAKE OF ZION.

If we were to examine the lexicons that are recognized authority in civilized nations, we would signally fail in obtaining a true definition of the word. Webster defines it, "The office of a priest; the order composed of priests." To our mind, this explanation is very vague.

Were we to consult the writings of all the Protestant theological divines of the past centuries, for a true definition of the word, we would retire from the research fully satisfied that they had utterly failed to grasp the subject; much less define it. If we should enter the Catholic world, we would find an attempt made to answer the question as follows: It consists of a pope, who is God's vicegerant on earth, the principal authorities under him being, cardinals, arch-bishops, bishops and fathers; each possessing certain delegated powers to be exercised by them in their several spheres. But as we proceed to obtain further information, we soon become lost in a labyrinth of uncertainty and doubt, due to the fact that the guide-posts themselves along the tangled pathways are misleading and uncertain.

Where shall we go; to what source shall we look for a true and undisputable answer to the question: "What is priesthood?" We reply: To God, our Father, in whom is centered all there is of the Holy Priesthood. This we desire to prove by evidence so clear and forceful as to leave no room for uncertainty or doubt. And

further, also prove that our Father has delegated this authority to others, to be used for certain specific purposes.

It is called the Priesthood after the order of Melchisedek. In Genesis, 14: 18, he (Melchisedek) is called the king of Salem (Shiloam), or king of peace. Alma, Book of Mormon, 13: 19, says of him, "There were many before him, and also there were many afterwards, but none were greater." Read the whole chapter. The Prophet Joseph says of him: "He held the keys and power of endless life." (History of Joseph Smith, August 18, 1843.)

The reason why it is called the Priesthood after the order of Melchisedek is given in the book of Doctrine and Covenants, section 107: 2-4:

Why the first is called the Melchisedek Priesthood, is because Melchisedek was such a great high priest.

Before his day it was called the Holy Priesthood, after the order of the Son of God;

But out of respect or reverence to the name of the Supreme Being, to avoid the too frequent repetition of his name, they, the church, in ancient days, called that Priesthood after Melchisedek, or the Melchisedek Priesthood.

We might consistently go further back and say, it is the Priesthood after the order of our Father who undoubtedly conferred it in its fullness, or delegated to others the authority to confer it, upon his Son; for Jesus many times expressed himself as having received all he possessed from his Father.

What are we to understand by the word "order," as used in this connection: the Priesthood after the *order* of Melchisedek, or after the *order* of the Son of God? We find an answer to this question in the Pearl of Great Price, page 17. Enoch is relating a conversation between the Lord and Father Adam, at which time the plan of salvation is fully explained. Adam, having been baptized, receives the Holy Ghost. The record says:

Thou art after the order of him who was without beginning of days or end of years; from all eternity to all eternity. Behold, thou art one in me, a son of God, and thus may all become my sons. Amen.

Paul in writing to the Hebrews, (7: 3,) says of this Priesthood, that it is "without father, without mother, without descent,

having neither beginning of days, nor end of life; but made like unto the Son of God." In other words, it is without genealogical data. It existed from all eternity, and will exist to all eternity.

There never has been wanting intelligences to exercise its authority, or to use its powers in the administration of its sacred ordinances, when mankind were worthy of such ordinances. See Compendium, page 65. In this same chapter, Hebrews 7: 14-17, we read:

For it is evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning Priesthood. And it is yet far more evident: for that after the similitude of Melchisedek there ariseth another priest, who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedek."

From the foregoing, it is evident that this Priesthood always existed: that it does not belong essentially to this earth, and cannot be obtained as earthly possessions are obtained. It must be bestowed, and that, too, by ordination. We have no positive record of any person or persons having conferred upon the Savior the Holy Priesthood. The Jewish nation were without the authority of the Melchisedek Priesthood, consequently we must look elsewhere for evidences upon this point. Because the higher Priesthood was not upon earth when Jesus came, or at many other times in the history of this earth, was it impossible to have it bestowed when the necessity existed? We answer: It was not, for the Son of God himself must receive ordination thereto, as well as baptism, even if it should require the immediate presence and direct administration of the Father.

We read of his baptism, and of his receiving the Holy Ghost. His transfiguration is also spoken of, when Moses and Elias appeared and Peter asked that a tabernacle for each one be built. We may imagine why these worthy ones appeared to Jesus, at this time; but the record is silent upon this point, and we will not indulge in conjecture.

In Hebrews 7: 20, Paul declares that he (Jesus) was made a priest by an oath by him that said unto him, "Thou art a priest for ever after the order of Melchisedek." Again, verse 24: "This

man, [Jesus] because he continueth ever, hath an unchangeable priesthood."

In the year 1841—the exact date is not given—the Prophet Joseph in answer to the question, "Was the Priesthood of Melchisedek taken away when Moses died," replies, that all Priesthood is Melchisedek, but there are different degrees or portions of it. That portion which brought Moses to speak with God face to face was taken away; but that which brought the ministry of angels remained. All the prophets had the Melchisedek Priesthood and were ordained by God himself. This is not strange, for in tracing Moses' authority, who was ordained by Jethro, we go back to Esaias who "received it under the hand of God." (Doctrine and Covenants, Section 84: 12.)

After such a declaration there need be no question about the divine authority of the Savior of the world, although there is no record of the time and place of his ordination. Neither is there any record of the time and place when these several prophets were ordained, yet we do not question the statement above named.

Is the Priesthood upon the earth today? If so, how was it obtained? This is a very important question, for if the Holy Melchisedek Priesthood is not upon earth, then the religion of the Latter-day Saints is a myth, and the elders of The Church have not only been deceived themselves, but they have unwittingly deceived others. Joseph Smith, the prophet of this last dispensation, from whom has come to us all the authority of the Priesthood, claims to have received every key of authority and power that was ever conferred upon prophets and apostles in the past ages; also that he had received authority to exercise the various functions and powers of the several offices of this Priesthood for the salvation and redemption of the living and the dead; for to this end was the Priesthood restored and bestowed. This is a full and complete answer to our question, what is, or in other words, what constitutes, Priesthood?

We return now, to the question, Is the Priesthood upon the earth? If so, how was it obtained?

The church of Rome claims an unbroken line of Priesthood from the Apostle Peter down to this day. The Latter-day Saints claim that it was taken from the earth, and not one vestige re-

mained after the year 421, when Moroni closed his record, saying, "And now I bid unto all, farewell. I soon go to rest in the paradise of God, until my spirit and body shall again reunite." (Book of Moroni, last verse.) We might add to our statement: Unless a portion of it remained with the Ten Tribes in the north country, who have been lost to the rest of mankind for fully twenty-five centuries of our time. (III Nephi 21: 26; also 15: 15-24; Second Esdras, Apocrypha 13: 39-47; Doctrine and Covenants, section 133: 26-34.)

Moroni, the messenger who appeared to Joseph after the visit of the Father and the Son, did not claim any authority to restore the Priesthood. The extent of his authority, for the present at least, was to bring forth and deliver to Joseph the record which, in the year 421, he had sealed up and hid in the hill Cumorah, near Manchester, Ontario County, New York, and which he delivered to Joseph on September 22, 1827. But he spoke concerning the restoration of the Priesthood which would shortly be. This record now translated is called the Book of Mormon. (See Doctrine and Covenants, section 20: 6-13, for explanation.)

The Apostle Peter held the presidency or, in other words, was the chief apostle after Jesus. I am fully satisfied that it was according to the will of God that Peter, James and John should be the instruments in restoring the Priesthood to the earth.

The two first-named had suffered martyrdom and undoubtedly had been resurrected; John had been translated, and, as such, they appeared to Joseph and Oliver and ordained them to the apostleship.

We quote:

And also with Peter, James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles, and special witnesses of my name, and bear the keys of your ministry, and of the same things which I revealed unto them. (Doctrine and Covenants, section 27: 12.)

Here, then, is Peter, James and John who were ordained by Jesus himself to the apostleship in Palestine now sent by him to ordain Joseph and Oliver to this power, he being only the second

removed from Jesus to receive the Priesthood. Peter first, Joseph next.

In the 13th verse of this same section we find the following:

Unto whom I have committed the keys of my kingdom, and a dispensation of the Gospel for the last time; and for the fullness of times, in the which I will gather together in one all things both which are in heaven and which are on earth.

To further establish the authority of these three to ordain Joseph and Oliver apostles, we will refer to section 128: 20:

The voice of Peter, James, and John in the wilderness between Harmony, Susquehanna County, and Colesville, Broome County, on the Susquehanna River, declaring themselves as possessing the keys of the kingdom, and the dispensation of the fullness of times.

We have the exact date of the ordination of Joseph and Oliver to the Aaronic Priesthood, by John the Baptist, which was May 15, 1829; (section 13,) but we have not the exact date of their ordination to the Melchisedek Priesthood. It certainly was after their ordination to the Aaronic Priesthood, and must have been between that time and the June following.

In a revelation given June, (no day) 1829, the Lord said to Oliver and David Whitmer:

I speak unto you, * * * as unto Paul mine apostle, for you are called even with that same calling with which he was called. (Doctrine and Covenants, section 18: 9.)

Although Joseph is not mentioned in this connection, yet it is evident that he had been called and ordained, for the Lord said, April, (no day), 1830:

Which commandments were given to Joseph Smith, Jun., who was called of God, and ordained an apostle of Jesus Christ, to be the first elder of this Church; and to Oliver Cowdery, who was also called of God, an apostle of Jesus Christ, to be second elder of this Church, and ordained under his hand. (Doctrine and Covenants, section 20: 2-3.)

Having established the authority of Joseph Smith and others as apostles of this last dispensation, we might follow with profit the history of the calling and ordaining the Twelve to the apostleship. The Lord said,

And now, behold, there are others who are called to declare my gospel, both unto Gentile and unto Jew; yea, even Twelve, and the Twelve shall be my disciples, and they shall take upon them my name. (Doctrine and Covenants, section 18: 26-27.)

In the 37th verse, of this same section, the Lord made the following appointment: "And now, behold, I give unto you, Oliver Cowdery, and also unto David Whitmer, that you shall search out the Twelve," etc. In the 47th verse: "Behold I, Jesus Christ, your Lord and your God, and your Redeemer, by the power of my Spirit have spoken it. Amen."

This is the authority, which these men received direct from heaven to select the first Twelve in this dispensation. No time was specified when this selection was to be made.

It was not until the 14th day of February, 1835, (five years and eight months afterwards,) in a special meeting of the brethren who constituted the membership of Zion's camp, that the subject of choosing the twelve was considered. Upon this occasion, Joseph asked the brethren if they were willing that the Spirit of the Lord should dictate in the choice of the elders to be apostles. All expressed an anxious desire to have it so. The three witnesses to the Book of Mormon, viz: Oliver Cowdery, David Whitmer and Martin Harris, each prayed in turn; they were then blessed by the laying on of hands by the presidency. Then, according to the revelation given in June, 1829, they made choice of the following persons: Lyman E. Johnson, Brigham Young, Heber C. Kimball, Orson Hyde, David W. Patten, Luke Johnson, William E. McLellan, John F. Boynton, Orson Pratt, William Smith, Thomas B. Marsh, Parley P. Pratt. The first one ordained was Lyman E. Johnson. The history of Joseph Smith, of February 14, 1835, gives the words of the blessing received, also the solemn charge which was given to them upon this occasion. Thomas B. Marsh and Orson Pratt were absent on missions, at this time; they returned the following April, and were then ordained apostles.

On May 2, 1835, a grand council was held, at which time the Prophet defined the order to be observed by the twelve, when in council, as follows:

They should take their seats according to age; the oldest to

be seated at the head and preside in the first council; the next oldest, in the next council, and so on, until the youngest had presided; and then begin with the oldest again.

Although Lyman E. Johnson was the first one ordained, he being the youngest, he took No. 12; Thomas B. Marsh, No. 1, he being the oldest; D. W. Patten, No. 2; Brigham Young, No. 3; and so on to the 12th.

After the death of David W. Patten, and the apostasy of some of the twelve, their places were filled by others who were ordained to the same calling. Then it was that their numerical position in the quorum was determined by the date of their ordination, and not by age. This rule has been observed since that time.

Until the apostasy of Thomas B. Marsh, he was always recognized as the president of the quorum. In the history of Joseph Smith, under date of January 22, 1836, the following appears: "We (the presidency) then laid our hands upon Elder Thomas B. Marsh who is the president of the twelve," etc. (See also section 1: 12, 16.)

In a revelation dated January 19, 1841, the Lord said: "I give unto you my servant Brigham Young, to be a president over the Twelve traveling Council," at which time he names the other members of the council. Five new names were given, with instructions also to ordain another to the same calling as David W. Patten who had died; but that no man could take his Priesthood from him. Lyman Wight was ordained an apostle, April 8, 1841, he making the sixth new member of the council of twelve.

We will not follow the changes that have occurred in that body down to the present time, but speak of other appointments and authority which was conferred upon the prophet, by persons who had committed to them a certain specific charge to perform a particular work, but had not been able to accomplish it in their life time, notably, Moses, Elias and Elijah who appeared to Joseph in the Kirtland temple, Sunday, April 3, 1836, in the afternoon of that day. (Doctrine and Covenants, Section 110.) In relation to the authority of these three worthy men in their several callings, read the history of Joseph Smith, March 10, 1844. Their appearance at this time was an additional testimony that God had accepted the Kirtland temple. It was also a recognition of Joseph's author-

ity by virtue of his apostleship to take up and complete the work which they had been unable to accomplish in their life time, because of the wickedness of the people.

In conclusion, we declare that the Priesthood now operating in its various callings and appointments has been received legitimately from Joseph Smith and others who were appointed by God to confer the same, they having been ordained thereto by the direct revelations of our Father and his Son Jesus Christ. And though we are now at some distance from those who were first ordained to the Holy Priesthood, yet its authority is not at all weakened by the lapse of time, nor by the absence of the first elders and apostles of The Church. In this manner will be continued to the end of time the fullness of the authority of the Holy Priesthood, for its perpetuity is assured: "It will never be taken away nor given to another people." In the language of one of our apostles, "It has come to stay."

CHEERFULNESS.

What, indeed, does not that word cheerfulness imply? It means a contented spirit, it means a pure heart, it means a kind and loving disposition; it means humility and charity; it means a generous appreciation of others, and a modest opinion of self. Stupid people, who do not know how to laugh, are always pompous and self-conceited; that is, bigoted; that is, cruel; that is, ungentle, uncharitable, unchristian.—WILLIAM MAKEPEACE THACKERAY.

ON READING.

BY MRS. IDA PRENTICE, EAU-CLAIRE, WISCONSIN.

The question, Why ought we to read? is fundamental, natural. We ourselves are its answer, and if we desire to put into words the feelings that spring from our being, we may repeat the cry of David, when, in his rapture for the admiration for man, he exclaimed, "Thou hast made him, O God, a little less than the angels." From this dignity of man, from his spirituality, from his soul, stamped with the divine likeness, with its rich endowment of will, memory, and understanding, and its rich supernatural gifts of faith, hope, and charity, must we seek the full answer to our question.

A law of our being commands us to seek for spiritual culture and intellectual nourishment, and this law is largely satisfied by reading and meditation.

Man's existence on earth depends on food: we eat to live. But the Divine Master knew the higher needs of our life when he said that not by bread alone could we be sustained.

To read, therefore, to yield to the just demands of our spiritual and intellectual appetite, is assuredly as pressing a duty as that which commands us to sustain our drooping physical energies, and to ward off, as long as possible, the telling effects of wear and tear upon our bodies. But we must go still further. While standing for the claims of our inferior part, we must, as Christians, admit the higher claims of our minds, our undying and imperishable part. It is a great crime to destroy the life of our body, either by violence, or by refusing it its just support. In either case, we usurp the rights of the Author of life.

But as mind is above matter, and as the immortal spirit

transcends the perishing clay, so is there more heinous sin in wounding our being's nobler part; in deliberately extinguishing the light of the Holy Ghost, or in failing to keep alive the divine spark ignited by the Creator. To read, to improve our minds by observation, conversation, meditation and experience; to train intelligently our moral nature; to know ourselves; to put ourselves in an intellectual communion with the beauties of creation, and with the divine beauties of our Creator; to be alive to some of the treasures with which human genius has enriched the world—are surely higher duties than to pass one's years in an effort to consume and to wear.

We should read because we are little less than the angels; because we are so gloriously classed by the Father who is in heaven; because we are not for this world only; because we possess souls touched by the finger of God, and kindled by the Holy Ghost. For many, the thought of meditation that accompanies reading is the only thinking and meditating in which they can engage; and, therefore, the habit of reading must be of great assistance to them, in making good use of free time, and in giving real value to spare moments that by some are habitually squandered.

When time hangs heavy, and the spirit finds unrest, then it is that a good book is a strong tower. There are angels lurking among the leaves, as if these were so many niches. The book becomes a guard. It takes possession of the mind for which the evil one is always on the watch. It occupies it; garrisons it.

"IN STONEWALL'S KO'."

A SKETCH, BY MATHONIAH THOMAS.

Few great captains have left a more ardent following than "Stonewall" Jackson. His life was one of intense devotion to the right as he had the light to discern it, and a prayerful obedience to duty. His exterior, stern, severe, almost forbidding; his heart so warm that his soldiers who knew him, fought under him like demons; remembering him, he becomes their saint. Here is an illustration:

Down in the "Old Dominion," while walking on a "straight" road to the Northanna river, one hot day, I passed a large "clearing" near the edge of which stood a delapidated shanty, boarded with the old time "shingles," and chinked up with mud. Two pine sticks and a gunnysack made the awning over a hole in the wall. The sight of a grayhead led me to ask,

"Straight road to North river?"

"Keep straight road, sah."

"Any cool water?"

"Taint fresh from spring but hits rate smartly kule, sah. Won't you all come in?"

Turning sharply, I opened the gate and passed into the old house. The interior was low and small and strewn with saddles, pieces of harness, sacks, scraps of leather, and old shoes; a rusty stove, set in a box of sand which at once served for ash pit and cuspador; a low shoemaker's bench near the window where an old man was bent at his work; a few pairs of "fixed" shoes hanging from the low rafters, completed the furnishings of the room.

As mine host moved toward me with a "gode" full of water, I saw that a wooden leg took the place of the lost member. "Have some mo'?" he queried as I handed back the gourd. "Take a seat, sah," and I overturned a small nail keg.

The old man went back to his seat. I mopped my brow and wondered if in some engagement of the Civil War, did this old man of the days gone by, march to the front and fall on a blood-stained battlefield, to lie there suffering all the horrors of the wounded until moved to the hospital; whether his heart did not sink within him when he was later compelled to leave his cherished corps because of "disability to serve."

"Pretty warm," I ventured.

"Rate smartly warm, sah, but not so hot as 'twas at Spottsylvania in sixty-fo'!"

"Ah, in whose corps did you serve?"

His eyes brightened immediately, and, with his face wreathed in smiles, he turned a patronizing glance on me as he said with pardonable pride, "Stonewall's." Then as he leaned back to pull from his pocket a twist of tobacco to moisten his tongue, continued, "They-all called us foot cavalry, sah, we walked so fast and done fought so hard. Was with him from nigh onto the fust—in the Valley—down the James—thro' the Wilderness. He-all was a Christian and a prayin' man, sah. Many a time befo' a fight hev I stood gyuard oveh his tent do' and heah him pray all night long. Pray for eve'ybody and eve'ything, sah. No man was 'fraid to go whar Jackson led sah, fo' he-all brought 'em aout."

The old soldier's eyes kindled at the memory of a glorious captain. I pondered o'er the impress of the praying soldier on the guard.

"Straight road to North river?"

"Keep straight road, sah."

THE STORY OF "MORMONISM."*

BY DR. JAMES E. TALMAGE, OF THE UNIVERSITY OF UTAH.

(Continued from page 738.)

But the dangers of this company's migration were surpassed by those of parties who subsequently braved the terrors of the plains. In their enthusiasm to reach the gathering place of their people, many of the Latter-day Saints set out from Iowa, where railway facilities had their termination, with handcarts only as a means of conveyance. Today there are living in the smiling vales of Utah, men and women who then as boys and girls trudged wearily across the prairies, dragging their lumbering vehicles containing their entire provision against starvation and freezing. Such handcart companies were fully organized, a limited amount of freight only being allowed to each division, milch cattle and a very few draught animals with wagons for conveying the heavier baggage and to carry the sick were assigned. The tale of their dreary marches has never yet been told; the song of the heroism and sacrifice displayed by these pilgrims for conscience sake is awaiting a singer worthy the theme. Wading the streams with carts in tow, or in cases of unfordable streams, stopping to construct rafts; at times living on reduced rations of but a few ounces of meal daily per head; lying down at night with a prayer in the heart that they may wake no more on earth, a prayer which found its fulfillment in hundreds of cases; the dying heaving their final

*A lecture delivered by invitation at the University of Michigan, at Cornell University, and elsewhere.

sighs in the arms of their loved ones, themselves so soon to follow, they journeyed on.

The inevitable catastrophes and accidents of travel robbed them of their substance. Hostile savages stampeded their cattle, or openly attacked and plundered the trains. But on they went, never swerving from the course. These later companies needed no chart or compass to guide them over the plains, the road was plain from the marks of former camps, and yet more plain from the graves of friends and loved ones who had started before on the road to the earthly Zion, and had found that it led them to the martyr's entrance to heaven; graves that were marked perhaps but by a rude inscription cut on a pole or a board. And even these narrow lodgings had not been left inviolate; the wolves of the plains had too often succeeded in unearthing and rending the bodies. And every company thus made the course the plainer; each of them added to the silent population of the desert; oft-times half a score were interred at one camp, and of one company over a fourth were thus left beside the prairie road. And now we traverse the self-same track in a day and a night, reclining on velvet cushions of ease, speeding across fifty miles while dining in luxury, and avert the ennui of the journey by berating the railway company for their snail-like pace.

Relief trains were continually on the way between the valley of the Salt Lake and the Missouri; and the remnants of many a company were saved from what appeared to be certain destruction by the opportune arrival of these rescuing parties. And such relief came from those who were themselves destitute and almost starving. Brigham Young himself, with a few of the chief officials of The Church, and aids, returned eastward on such an errand of rescue within a few weeks after reaching the valley. The region to which the early settlers came was in no wise a typical land of promise; it did not flow spontaneously with milk or honey. Drought and unseasonable frosts made the first year's farming experiments but doubtful successes, and in the succeeding spring the land was visited by the devastating plague of the Rocky Mountain crickets.

They swarmed in innumerable hords upon the fields, darkening the sun in flight, destroying the grain as they alighted, devour-

ing all before them, leaving the land a desert in their track. The people scarcely knew how to withstand the assault of this new foe; they drove the insects into trenches, there to be drowned or burned; men, women, and every child that could swing a stick, were called to the ranks in this insect war; and with all their fighting, the people forgot not to pray for deliverance, they fasted, too, for the best of reasons.

And again the heavens were obscured, and winged creatures of more formidable proportions still, bore down upon the fields; were these coming to complete the devastation? See, these are of the color that betokens peace; they are the ocean gulls, white and beautiful, advancing upon the hosts of the black destroyers. Falling upon the people's foes, they devoured them by the thousand, until filled to repletion, they disgorged themselves and feasted again. And they did not stop till the crickets were all destroyed. Again the skeptic will say this was but chance; but the people accepted that chance as a providential ruling in their behalf, and reverently did they give thanks.

Until this day, the wanton killing of a gull in Utah is an offense in law; but stronger than the legal proscription, more powerful than the fear of judicial penalties, is the popular sentiment in favor of these white-winged deliverers. Every year come these graceful creatures to spend the spring-time in the fields, and upon the lakes of Utah; and right well do they feel their welcome, for they are habitually so tame and fearless that they may almost be touched by the hand before they take flight.

In the fall of 1848, five thousand people had already reached the valley, and the food problem was a most intricate one. The winter was severe; and famine, stark and inexorable, threw its dread shadow over the people. It seemed to be an entry in the book of fate that every possible test of human endurance and integrity should be applied to this pilgrim band. Without distinction as to former station, they went out and dug the roots of weeds, gathered the tenderest of the coarse grass and the thistles and wild berries, and thus did they subsist; upon such did they feast with thanksgiving, until a less scanty harvest relieved their wants.

It was at this time that the gold fever was at its height, a

consequence of the discovery of the precious metal in California, in which discovery, indeed, certain members of the disbanded "Mormon" Battalion, working their way eastward, were most prominent. Some of the "Mormon" settlers, becoming infected with the disease, hastened westward, but the counsel of The Church authorities prevailed to keep all but a few at home. They had not left the country of their birth or adoption to seek gold; nor bright jewels of the mine; nor the wealth of seas; nor the spoils of war; they sought, and believed they had found, a faith's pure shrine. But the gold-seekers hastened westward, and the successful miners returning eastward, halted at the "Mormon" settlements; and these replenished their supplies, leaving their gold in fabulous sums to enrich the people of the desert. But of what use is gold in the wilderness! The famishing Arab finding a well filled bag upon the sand rejoices in the thought of dates—his bread! and is cast into the depths of despair when he realizes that he has found nothing but bags of costly pearls. The settlers by the lake needed horses and wagons, tools, and instruments of husbandry and building; and gold was only valuable as it represented a step toward the most desirable of these acquirements, and gold became so plentiful that men refused to take it for their labor. The yellow metal was collected in buckets and exported to the States in exchange for the goods so much desired. The merchandise brought in by caravans of "prairie schooners," was sold as fast as it could be put out; and strict rules were enforced allowing but a proportionate purchase to each.

Within a few months of the first settlement of Utah, public schools were established; and one of the early acts of the provisional government was to grant a charter to the Deseret University, now known as the University of Utah.

Up to 1849, Utah had no political history. Settling in a Mexican province, the contest to determine its future ownership by the United States then in progress, the people in common with most pioneer communities established their own laws of government. But in February, 1848, the treaty of Guadalupe Hidalgo gave California to the United States; months passed, however, before the news of the cession reached the West. Early in 1849, a call was issued to "all the citizens of that portion of Upper Cali-

ifornia lying to the east of the Sierra Nevada Mountains to meet in convention at Great Salt Lake City; and there a petition was prepared asking of Congress the rights of self-government; and, pending action, a temporary system was established, under the name of the Provisional Government of the State of Deseret.

"Utah" was not the choice of the people as the name of their state; that word served but to recall the degraded tribes who had contested the settlement of the valleys. *Deseret*, a Book of Mormon name for the *honey bee*, was more appropriate. But their petition was denied in part, and, in 1850, was established the territorial form of government in Utah. Concerning the period of the provisional government, such men as Gunnison, Stansbury, and other federal officials on duty in the west, have recorded their praises of the people, in their official reports. But with the new American system of territorial government came troubles.

At first, many of the territorial officials were appointed from among the settlers themselves, Brigham Young being the first governor; but strangers, who knew not the people nor their ways, filled with predjudice from the false reports they had heard, came to govern the settlers in the desert. Of the federal appointees who have been thus forced upon the people of Utah, many have made for themselves most unenviable records.

Some of them were broken politicians, professional office-seekers, with no desire but to make the greatest possible gains from the appointment. With effrontery that would shock the modesty of a savage, the non-"Mormon" party adopted and flagrantly displayed the carpet-bag as the badge of their profession. But not all the officials sent to Utah from afar were of this type; some of them were upright and honorable men; and amongst this class the "Mormon" people reckon a number who were heartily opposed to their principles. But they were sincere and honest foemen—and who would not honor a worthy adversary!

In the early part of 1857, the published libels upon the people received many heavy additions, the principal of which was the resignation of Judge Drummond, of the Utah federal courts. In his last letter to the United States attorney-general, he declared that his life was no longer safe in Utah, and that he was compelled to flee from his bench; but the most serious charge of

all was that the people had destroyed the records of the court, and that they had resented, with warlike demonstration, his protests; in short, that justice was dethroned in Utah, and that the people were in a state of open rebellion. With mails three months apart, news traveled slowly; but as soon as word of this infamous charge reached Salt Lake City, the clerk of the court, Judge Drummond's clerk, sent a letter by express to the attorney-general, denying the judge's statements under oath, and attesting the declaration with official seal. The records, he declared, had been untouched except by official hands, that from the time of the court's establishment the files had been safe, and were then in his personal keeping. But, before the clerk's communication had reached its destination, so difficult is it for stately truth to overtake flitting falsehood, the mischief had been done. Upon the most prejudiced reports, utterly unfounded in fact, with a recklessness which even his personal and political friends found no ample means of explaining away, President Buchanan decided that a rebellion existed in Utah, and ordered an army of over two thousand men to proceed straightway to Utah to repress the disturbance. A successor to the governor and other new officials were appointed, and the armed force was charged with the duty of installing the foreign appointees.

With great dispatch and under cover of secrecy, that the Utah rebels might be taken by surprise, the army was marshalled and set on the march. Before the warrior hosts reached the Rocky Mountains, the letter from the clerk of the supreme court of Utah, denying the charges made by Judge Drummond, became public property; and about the same time men who had come from Utah to New York direct, published over their own signatures a declaration that all was peaceful in and about the settlements of Utah. The public eye began to twitch, and soon to open wide; the conviction was growing that someone had blundered. But, to retract would be a plain confession of error; blunders must be covered up.

Let us leave the soldiers on their westward march, and ascertain how the news of the projected invasion of their territory reached the people of Utah, and what effect the tidings produced. Certain "Mormon" business agents, operating in Missouri, heard of

the hostile movement. At first they were incredulous, but when the overland mail carrier from the west delivered his pouch and obtained his receipt, but was refused the bag of Utah mail with the postmaster's statement that he had been ordered to hold all mail for Utah, there seemed no room for doubt. Two of the Utahns immediately hastened westward.

On the 24th of July, 1857, the people had assembled in celebration of Pioneer Day. Silver Lake, a mountain gem set amidst the snows and forests and towering peaks of the Cottonwoods, had been selected for the festivities. The Stars and Stripes were streaming above the camp; the bands played, the choirs sang; there were speeches, and picnics, and prayers. Stories were told of the terrible journeyings on the plains, of the shifts to which the people had been put by the vicissitudes of famine; but these dread experiences seemed to them now like the dream of a night; on this day all were happy. Were they not safe from savage foes, both red and white? There had been peace for a season; and their desert homes were already smiling in wealth of flower and tree; the wilderness was blossoming under their feet; their consciences were void of offense toward their fellows. And these people stood charged convicted and sentenced, all unbeknown to themselves, and without the opportunity of speaking a word in defense, of insurrection and treason.

It was at midday, the festivities were at their height, when a party of men rode into camp and sought interview with Governor Young. Three of them had plainly ridden hard and far—they gave their report; an armed force of thousands was at that hour approaching the territory; the boasts of officers and men as to what they would do when they found themselves in "Mormon" towns were reported; and these stories called up, in the minds of those who heard, the dread scenes of Far West and Nauvoo. Had they not gone far enough to satisfy the relentless hate of their fellow-citizens of this republic of liberty? They had halted between the civilization of the east and that of the west, they had fled from the country that refused them a home, and now that country would eject them from their desert lodgings.

A council was called, the situation was freely discussed. Had they not seen, lo, these many times, organized batallions and com-

panies surpassing the fiendish mobs in their villainy. The evidence warranted their conclusion that invasion meant massacre. With a calmness that was terrible, the plan of action was decided upon. It was the conviction that war was inevitable, and it was decided to resist to the last. Then, if the army forced its way into the valleys of Utah on hostile purpose bent, it should find the land as truly a desert as it was when the pioneers first took possession. To this effect was the decision:—We have built cities in the east for our foes to occupy; our very temples have been desecrated, and destroyed by them; but, with the help of Israel's God, we will prevent them enriching themselves with the spoils of our labors in these mountain retreats.

There seemed no room for doubt that war was about to break upon them; and with such a prospect, men may be expected to take every advantage of their situation.

Brigham Young was still governor of Utah; the militia was subject to his order. Promptly he proclaimed the territory under martial law, and forbade any armed force to enter its confines. Echo canyon, the only promising means of ingress, was fortified. In those defiles, an army might easily be stopped by a few; ammunition stations were established; provisions were cached, boulders were collected upon the cliffs, beneath which the invaders must pass if they held to their purpose of forcing an entrance. The people had been roused to desperation, and force was to be met with force. In the settlements, combustibles were placed in readiness, and if the worst came, every "Mormon" house would be reduced to ashes, every tree would be hewn down.

With an experience of suffering that would have well served a better cause, this picked detachment of the United States army made its way to the Green River country; and there, counting well the cost of proceeding farther, they went into camp at Fort Bridger. Many of the troops had almost perished in the storms, for it was late in November, and the winter had closed in early; many horses had frozen to death. Col. Cooke reported to the commandant that half his horses had perished through cold and lack of food; thousands of beef cattle had died; yet the region was so wild and forbidding that scarcely a wolf ventured there to glut itself upon the carcasses. In Cooke's own words we read that for

thirty miles the road was blocked with carcasses,—and “with abandoned and shattered property, they mark, perhaps beyond example in history, the steps of an advancing army with the horrors of a disastrous retreat.”

With the army traveled the new federal appointees to offices in the territory. Cumming, the governor-to-be, issued a proclamation from his dug-out lodgings, and sent it to Salt Lake City by carrier; he signed it as “Governor of Utah Territory.” This but belittled him, for by the very terms of the Organic Act, to uphold which was the purpose of his coming, he was not governor until the oath of office was properly taken. A few days later he went before his fellow-sufferer Eckels, the appointee for chief justice for Utah, and took an oath; but why did he swear so recklessly when the one before whom he swore was no more an official than himself? The army wintered at a satisfactory distance from Salt Lake City, and such a winter, according to official reports, the soldiers of our land have rarely had to brave. It was soon apparent that they need fear no “Mormon” attack; orders had been issued to the territorial militia to take no life except in cases of absolute necessity; but Gen. Johnston and his staff had more than their match in battling with the elements. Communications between Gov. Young and the commandant were frequent; safe conduct was assured all and any officers who chose to enter the city; and if necessary hostages were to be given; but the governor was inexorable in his demand that, as an organized army bent on destruction, the soldiers should never pass the mountain gateways. In the meantime, a full account of the situation was reported by Governor Young to the President of the United States, and the truth slowly made its way into the eastern press. President Buchanan tacitly admitted his mistake; but to recall the troops at that juncture would be to confess ignominious defeat.

A peace commissioner, in the person of Colonel Kane, was dispatched to Salt Lake City; his coming being made known to Governor Young, an escort was sent to meet him and conduct him through the “Mormon” lines. The result of the conference was that the “Mormon” leaders but reiterated their statement that the President’s appointees would be given safe entry to the city, and be fully installed in their offices, if they would enter without the

army. This ultimatum was carried to the federal camp; and, to the open chagrin of the commandant, Governor Cumming and his fellow-officials moved to Salt Lake City under "Mormon" escort, after a five months' halt in the wilderness. I believe that strategy is universally allowed in war, and I am free to say the "Mormons" availed themselves of this license. At short intervals on their night-passage through the canyons, the party was challenged, and the password demanded of them. Bon-fires were blazing down in the gorges, and the impression was made that the mountains were full of warriors; whereas, the sentries were a portion of the escort, who, preceding by short cuts the main party, continued to challenge and to pass. On their arrival, the gentlemen were met by the retiring officials, and were pleasantly installed. The new governor called upon the clerk of the court, and ascertained the truth of the statement that the records were entirely safe. He promptly reported his conclusions to General Johnston that there was no further need for the army. It was decided, however, that the soldiers should be permitted to march through the city, and straightway the "Mormons" began their exodus to the south.

Governor Cumming tried in vain to induce the people to remain, assuring them that the troops would commit no depredations. "Not so," said Brigham Young, "we have had experience with troops in the past, Governor Cumming; have seen our leaders shot down by the demoralized soldiery; have seen mothers with babes at their breasts sent to their last home by the same bullet; have witnessed outrages beyond description. You are now governor of Utah; we can no longer command the militia for our own defense. We do not wish to fight, therefore we depart." Leaving a few men to apply the brand to the combustibles stored in every house, at the first sign of plunder by the soldiers, the people again deserted their homes and moved into the desert anew.

(To be concluded in next number.)

A VISIT TO THE HOLY LAND.

BY ELDER ANDREAS PETERSON, LATE PRESIDENT OF THE SCANDI-
NAVIAN MISSION.

On the bright and beautiful morning of April 29, 1901, Elder Charles L. Anderson and I started from Copenhagen, Denmark, on a journey to the Holy Land, the cradle of faith, intending to visit other lands by the way, great in the ages gone by. Shortly after ten o'clock, the train began to move, carrying us southerly over the beautiful and fruitful islands of Sjeland and Falster. Taking steamer from Gedser to Warnemunde, Germany, we found on landing that all nature was beginning to put on her holiday garb. Boarding the train at Warnemunde, we greatly enjoyed the travel over the vast and fruitful plains of northern Germany, and reached Berlin at 8:30 p. m.

On the following day, we visited the most prominent places of the city, among others, "Unter den Linden," a grand boulevard, and "Siegereichen," the road to victory, a fine alley bordered by thirty marble statues, fourteen on one side, and sixteen on the other, representing the monarchs of Germany, from Albrecht der Baer, who reigned in the twelfth century, and down to the time of 1861, when William the Great took the reins of government, which he held until his death, in 1888. We ascended the Arch of Victory, two hundred feet high, from which we obtained a glorious view of the magnificent city in all directions.

We continued our journey from Berlin to Dresden in Saxony, where we visited the fine art gallery, one of the best in the world. Traveling via Vienna, Austria, through Hungary, we beheld in Banhida, on the east side of the road, on a hill, a very large

statue in the shape of a black eagle, with outstretched wings. It was erected in 1898, in memory of Hungary's freedom from Turkey, one thousand years ago. We proceeded on our journey via Budapest, Hungary, Belgrade, in Servia, and Sophia, in Bulgaria, reaching Constantinople, May 6. During the following three days, we had ample opportunity to see the most important sights of this remarkable city, with its 880,000 inhabitants. We enjoyed very much our visit to St. Sophia, called Ayiah Sofia by the Turks, which is one of the main attractions, and was originally a basilica, first built by Constantine the Great, A.D. 326. It was named by him the Church of St. Sophia. (Holy Wisdom.) The edifice has been restored from the partial destruction which had come upon it at various times. In the sixth century, it was rebuilt at a cost of about five million dollars. Gold alone was not thought good enough for the altar, which was therefore made of a combination of gems set in silver and gold. The building contains nearly all kinds of known marble, comprising the green from Laconia, the white, black-veined Bosphorus marble, the white Phrygian with its pink streaks, with others from Asia Minor and Egypt. The columns, all of marble, number one hundred and seven in all, of which sixty-seven are in the galleries. We took passage on a small steamer from the Galatian Bridge, which connects Stambula and Galatia, over the Golden Horn, over the Bosphorus to Skutari, on the Asiatic side. Here we ascended Mount Bulgurlu, which rises eight hundred and fifty feet above the sea, from which place a splendid view is had of the city, the Bosphorus, the Sea of Marmora, the valleys of Thrace, and the valleys and mountains of central Asia Minor.

On Thursday evening, the 9th, we boarded the French steamer *Congo*, arriving on the following afternoon in Smyrna. Several passengers went ashore, and we had excellent opportunities for observing the sights of that renowned city, after which we continued the journey down the Archipelago. On Saturday the 11th, at 6 p. m., we passed the Isle of Patmos, which is located about forty miles off the coast of Asia Minor. The captain very generously located the isle, and invited Elder Anderson and myself to use his elegant spy-glass, through which we had a complete view of the famous land where John the Revelator wrote to the seven churches of Asia, and had opened to him the glorious visions of the

past, present and future. On Monday morning, the 13th, we reached Beyroot, on the east coast of the Mediterranean Sea. This City occupies a considerable part of the south side of St. George's Bay, which looks towards the north. The new harbor is small, and has no good mooring-quay; hence, most steamers anchor in the open sea, and passengers are landed in small boats, and O! what a scramble on the part of those boatmen to get opportunities to land the passengers! Beyroot is the most important commercial port of Syria, and from it is exported large quantities of raw silk and cocoons, olive oil, licorice, cotton, fruits of various kinds, cattle and goats. The city, with a population of about eighty-five thousand people, has a very fine location, and is surrounded by luxurious gardens, in which even palms are growing. Beyond the gardens, the mountains rise abruptly, overtopped by snow-clad summits 8,500 feet high. They are furrowed by several deep ravines, but are cultivated to a considerable height. The rosy tint of the mountains, contrasted with the beautiful, deep-blue waters of the Mediterranean, presents a picturesque scene, especially by the mellow light of evening. From Beyroot, we proceeded to Damascus by rail. The road winds its way over mount Lebanon, its highest point being four thousand eight hundred and eighty feet, from which elevation we enjoyed magnificent views; to the west, Beyroot and the Mediterranean; east, Anti-Lebanon; southeast, Mt. Hermon, which towers majestically nine thousand five hundred feet over the sea. Coming to El-Mu'allaka, in El Bika or Coele-Syria, a very large and fruitful valley between Lebanon and Anti-Lebanon, we took carriage twenty-four miles north to Baalbek. A short distance from Mu'allaka, on the west side of the road, is seen the traditional tomb of the Prophet Noah. Baalbek is noted for the ruins of the Temple of the Sun, Jupiter, and Venus. We returned from Baalbek to Mu'allaka, from which latter place we continued by train over Anti-Lebanon, thence down the eastern slopes, viewing some very romantic scenes. A few miles from Damascus, we come to the source of Abana, or, as it was called formerly by the Greeks, the golden stream. Farther down, the river Pharfar joins Abana, but before reaching Damascus the river divides, and the one stream to the right, Abana, runs through the city, and on the east side Pharfar joins Abana again.

Damascus lies on the west margin of the great Syrian plains, which at this time, in May, are beautiful indeed. To the south, over the plains, are seen the mountains of Haran, where Abraham and Lot once dwelt. It is believed by some, though this theory like many other announcements in this land must be taken with much allowance, that Damascus was founded by Shem, the son of Noah, hence, it is the oldest city in the world, and surely the manners of a great many of the people in the city indicate a very ancient origin. We went all through the street called Strait; and the supposed house of Judas, which exists in part, was pointed out to us in which Saul (Paul) was praying (see Acts 9.) We also visited the house of Ananias, where he received a vision from the Lord regarding Saul; saw the wall in the south side of the city, which is pointed out as the one which Paul went over, and was let down in a basket by some disciples. Even the ruins of the house, which belonged to Naaman, the captain of the host of the king of Syria, is still to be seen, on the east side of the city. Damascus has a population of one hundred and fifty thousand. The citizens follow various vocations; it is reported that about ten thousand looms, of the most primitive character, are in operation for the weaving of silk, cotton, and woollen stuffs, which are often of great beauty. The country between Damascus and Jerusalem possesses many places of great interest to Bible readers and believers, but in order to see them all, the tourist must travel on horseback. Hence we made a contract with a professional guide to conduct us over the road over which, it is said that Paul traveled. On Friday morning, May 17, we mounted Arabian steeds, and began the journey. About four miles southwest from Damascus, we passed the place where, it is said, the Lord spoke to Paul, and told him to go to Damascus and there learn what to do. (See Acts 9:6). For two days, we traveled along the slopes of Hermon, over mountainous ridges and deep ravines; in many places, the pathway is very precipitous. On Saturday evening, the 18th, we came to Baniyas, in the north end of the valley of Merom. Here at the foot of Mount Hermon is the source of the River Jordan. Continuing the journey, on the west side of the plains or valley of Merom, and passing by Lake Merom, in the south end of the valley, we saw the place where Jacob met his brother Esau.

(See Gen. 33: 4.) We visited Capernaum, by the north end of the Sea of Galilee, and went along the north and northwest shores, over the ruins of Chorazin and Bethsaida. (See Matt. 11: 21-23.) We went by the little village, on the west shore, where Mary Magdalene was born, and from there, over the mountains, via Cana in Galilee, to Nazareth, the city in which the Savior spent his boyhood days.

Nazareth is situated in a basin on the south slope of the Jebel-Sikh, a limestone formation. The appearance of the city, especially in the spring of the year, when its dazzling white walls are embosomed in a green framework of cactus-hedges, fig and olive trees, is very pleasing. The population is reported to be ten thousand. Here was pointed out to us the rock cavern in which the angel announced the birth of the Savior to the Virgin Mary, and also the workshop of Joseph, her husband; also the synagogue where Jesus once preached, a very ancient structure. On the 22nd, we left Nazareth for Mount Tabor, on which the transfiguration occurred, according to the belief of some. The legend, however attached itself to this, the most conspicuous mountain in Galilee, (2,018 feet above the sea) and, as early as the end of the sixth century, three churches had been erected there, in memory of the three tabernacles, which Peter proposed making for Jesus, Moses, and Elias. (Mark 9: 5.) We found two monasteries on the top of the mount, one Greek and one Latin, each claiming to be on the identical spot where the transfiguration occurred. The view from Mount Tabor is very extensive. To the northeast, in the extreme distance, is visible the blue chains of the mountains of Haran. To the far west, rises Mt. Carmel; and in the extreme north, presides the majestic Hermon. Below, to the south, are seen Endor, where the witch was encouraged by Saul (see I Sam. 28:8-10), and Nain, where the widow, when her son was dead, heard the consoling words of the Savior, "Weep not." (See Luke 7:13.) After descending Tabor, we crossed the large and extensive valley or plain of Jezreel, which extends from the Mediterranean, in the west, to the River Jordan, in the east. The place where Gideon chose three hundred men, who lapped water like dogs, and with whom the Midianites were delivered into his hands, was shown us. (See Judg. 7: 5.) We then passed over the

mountains of Gilboa, also the plains of Dothan, where Joseph was sold by his brothers, (see Gen. 37: 17-28) via Nabulus, (Shechem). A short distance east from Nabulus, we saw Jacob's well and Joseph's grave. We went by Bethel, where Jacob had the dream in which he beheld a ladder reaching to heaven, on which angels were ascending and descending, (see Gen. 28: 12-19) and came to Jerusalem, on Friday evening, the 24th of May.

Jerusalem is situated on a somewhat sterile plateau of limestone, which is connected towards the north with the main range of the mountains of Palestine; and it also lies on the road leading from north to south, through the lofty central region of the country, and nearly following the watershed. The city lies $31^{\circ} 47'$ north latitude, and $35^{\circ} 15'$ longitude east of Greenwich, thirty-two miles from the Mediterranean, and fourteen miles from the Dead Sea. The population numbers sixty thousand, and consists of Jews, Greeks, Armenians, Ethiopians, Syrians, Moslems, Arabs, and Africans; the Jews, however, being in the majority.

Among numerous places of note which we visited in the city are: Calvary and the Holy Sepulchre. A church, called the Holy Sepulchre, is erected over these places. It is most beautifully adorned with gold and silver and gems, costing many millions. The Mosque of Omar, erected on the grounds where the Temple of Solomon once stood, is a very costly edifice, beautifully decorated; Mount Zion, in the southern part of the city is very interesting to visit and to study. We went into the Garden of Gethsemane, at the foot of the Mount of Olives. The Garden is kept in a fine condition, but a visit to the place makes the heart sigh, as one reflects upon the condition in which the Savior was found when he went there to pray. We ascended the Mount of Olives, which lies east from Jerusalem. It has an elevation of two thousand seven hundred and twenty-three feet above the sea; the slopes are to some extent cultivated; the principal trees are olive and fig. Viewed from the Mount of Olives, on a pleasant day, Jerusalem presents a very handsome and most beautiful appearance. It was from this mount, the Mount of Olives, that the Savior of mankind, after his resurrection, ascended into heaven, and the promise is that in a day to come, to this place will he return in power and great glory. A visit to Bethlehem is also of great interest. On the right side

of the road going, is seen the tomb of Rachel; likewise other places of note are pointed out. After about an hour's ride, Bethlehem, situated two thousand five hundred and fifty feet above the level of the sea, is reached. We visited among other places there, the church of St. Mary, also called the church of the Nativity, erected over the traditional birthplace of Christ. This is the joint property of the Greeks, Latins and Armenians. We were shown the alleged place where Jesus was born, and also his cradle; likewise the place where Joseph was told in a dream to go to Egypt with his wife, Mary, and the child, Jesus, all of which interested me very much.

To Jericho, as well as to Bethel, there is a good carriage road. To Jericho, however, three horses are needed, as the road in many places is steep. Going there, via Bethany, we saw the tomb of Lazarus, and farther on, the Apostle's Springs. We continued on by the Khan which tradition localizes as the place of the parable of the Good Samaritan. Closer to Jericho, we saw from a hill, in a deep ravine, the brook and place where for a time the Prophet Elijah was fed by ravens. Coming down into the valley of Jordan, we went to the ancient Jericho, ruins now, which lies by the springs at the foot of the hill of Karantel, to the north-west of modern Jericho. We saw the spring, Elisha's well, whose waters were healed by the prophet casting salt into the spring. (II Kings 2: 21.) We took a picture of the well. We then went to the Dead Sea and took a very enjoyable bath. The water is very salt, and a person may float on it very nicely. Thence, we proceeded to the place where the Israelites crossed the river Jordan, and returned to modern Jericho, via Gilgal. From Jericho, we see the Mount of Temptation to the northwest, and, over the fine valley to the east-southeast, the mountains of Nebo, and the summit of Pisgah, from which Moses beheld the promised land. The Dead Sea, according to reports, is forty-seven miles long and its greatest breadth is nine and one half miles; greatest depth, one thousand three hundred and ten feet. The level of the Dead Sea below the level of the Mediterranean is one thousand two hundred and ninety-two feet. The height of Jerusalem above the Mediterranean is two thousand four hundred and ninety-four feet, hence the height of Jerusalem above the Dead Sea is three thousand seven hundred and eighty-six feet, and the Mount of Olives is four thousand and

fifteen feet above the level of the Dead Sea. A grand view it is from the Mt. of Olives, over the mountain, and a part of the Dead Sea. After a more than three hours' ride on the railroad from Jerusalem, we came to Joppa, which lies on the east coast of the Mediterranean. The surrounding plains of Joppa are the most beautiful and fruitful in the land of Judea. The city has a population of about thirty-five thousand, the majority being Mohammedans. We visited the place where Tabitha was raised from the dead by Peter the apostle. (Acts 9: 41.) Her tomb which is also there, we saw. We went to Simon the tanner's house, where Peter had the vision. (Acts 10: 11, 12.) The house, however, let it be known, has been rebuilt, but it had a flat roof, on which we stood, and we also drank water from Simon's well, which water is very good. The land of Palestine has an area of eleven thousand square miles, over which I have had the pleasure to travel from the extreme north, to Bethlehem in the south; from the river Jordan, east, to the Mediterranean, in the west. Thus I have had a life-long desire realized, for which I am happy indeed; and I must say that the experience which I have thus gained, and the sights seen, shall always be treasured fondly in my recollection, as pearls of great price gathered from the shores of the ocean of life.

LIFE AND AFTER.

What is this world? A dream within a dream—as we grow older each step is an awakening. The youth awakes as he thinks from childhood—the full-grown man despises the pursuits of youth as visionary—the old man looks on manhood as a feverish dream. The grave the last sleep?—no; it is the last and final awakening.

—SIR WALTER SCOTT.

THE ANGEL OF THE TENEMENT.

BY MISS SARA WHALEN, TEACHER IN THE STATE SCHOOL FOR
THE BLIND, OGDEN, UTAH.

"Annie of Tharaw, my true love of old,
She is my life, and my goods, and my gold.
Then come the wild weather, come sleet or come snow,
We will stand by each other, however it flow.
What e'er I have bidden thee thou hast obeyed,
Whatever forbidden thou hast not gainsaid.
It is this, O my Annie, my heart's sweetest rest,
That makes of us twain but one soul in breast."

It was *hot* in New York City, hot is the only word that expresses it, the mercury having been playing around the 100 mark for some time, and the people were sweltering, some, in truth, dying.

From the elevated road one could look into the upper stories of the tenement houses and see the misery and squalor there, which was revealed through open doors and windows. As the train sped along, there was first to be seen a poor woman lying sick in bed and panting for the want of fresh air, then children crying and fretting in the pent-up atmosphere, and further on, a tiny piece of humanity stretched on the floor half asleep, with the flies buzzing around it. Some of the little ones were naked, or nearly so, and all in a state bordering on despair at the long-continued hot wave.

Alex Brinton, with his sweet wife Annie, occupied a few rooms in one of these tall houses; and, time and again, Annie's tender heart ached to see the children suffering, and so it finally occurred to her that she might give them a brief respite from

their misery. Alex was poor but very industrious, and he had brought his young wife as a bride from the interior of the state to reside in one of those lofty tenements; and, although Annie was not entirely pleased with the life, still, as a devoted wife, she said nothing, trusting that time and the Spirit of the Lord would wean her husband from his great love for the city.

When she had thought out her plan in regard to the children, she ventured to divulge it to Alex.

"O, my love," she said, during one of the hottest evenings that had prevailed in that section, "I feel so sorry for the poor, dear children in this house; how they are suffering. You should have seen the little Scott girl, during the morning, sitting by the window, with her thin, bare arms resting on the sill, and her head hanging half-way out as she tried to catch a breath of fresh air from the bay. And her mother tells me that the little thing stayed in that position all night, half-dozing, until the noise of the drays and the bustle of business woke her fully to the consciousness of another hot day. It is truly pitiful, and do you not think, Alex, it would be a good plan for me to take the children to Madison Square for a day? It is only nine blocks, and I know a nice bakery near Union Square where I could get some cookies for them; and when we reach Madison Square, we can get some cool water from the fountain there, you know the one I spoke to you about; it is not the Croton water, but a delicious spring bubbling from the earth. I walk that far nearly every day just to take a drink of that water. It reminds me so of my own home in the country, and it is so different from the Croton water which I do not relish very much. Then I could bring them back to Fleischmann's place, and let them look in at the green garden there. Mr. Fleischmann deserves well of his fellow-beings for keeping that little spot so green in the midst of this city of brick and stone. Then we could walk to St. Paul's churchyard, which is a cool spot, and, going down to the foot of Wall Street, we could cross on the ferry where they could, for a few minutes, get a breath of air from the river. Now, after the day in Madison Square and the ride on the ferry, I think they would feel better. I should like to do more for them, but I realize our circumstances."

He made no comment until his wife had finished detailing her

plan, when, with a heart full of emotion, he exclaimed: "I wish I could afford to take you into a better part of the city, Annie, this life is too sad for you, sweetheart."

"No, no," she insisted, "I do not care now, but if ever the stork should bring a child to our door, Alex, remember what I have always said, that the child should not be brought up in New York City."

It hurt her a little to make this assertion to her husband, as she knew how his heart was wrapped up in the events of the great city. Bred as he had been in the very heart of it, every fiber of his being clung to it, and it would cause quite a heart-wrench to tear him away from it.

"Just as you like," he replied, repeating to her the couplet:

"Annie of Tharaw, my light and my sun,
The threads of our two lives are woven in one."

"But remember, my dear, I would not go down near the Battery. I have cautioned you about that several times."

"I never go there," she answered.

The next day, while going to his work, he pondered over the plan of his wife, and thought what a loving and true wife she was; and his heart swelled in sympathy with her endeavor to brighten even for only one day, the lives of those little ones, and so unconsciously was she exerting an ennobling influence over those with whom she came in contact.

After getting a seat in the Fulton Street ferry, which was usually crowded in the early morning, he drew from his pocket a little book which contained gems of the most beautiful thoughts, and these he read and re-read until the boat reached her slip on the opposite shore. Although bred in the midst of vice and misery, although poor and obliged to work day by day for his daily bread, nevertheless, Alex Brinton found time in the midst of a busy life to read from the little book, which he always carried, some gem to enhance his daily living. Whether on a crowded Broadway omnibus or a downtown ferry, he always found a few minutes' time to store up the thought in his mind, and how little, perhaps, did he realize that while making those thoughts a part of himself, incorporating those gems into his very being, he could, and did, transmit to future generations the power and vigor of

mind which makes for a more beautiful manhood and womanhood.

Annie Brinton, upon approaching the mothers in the block, learned that she had to convince them, first, that she was earnest in her desire, and then that she did not mean to do any harm to them. The poor, suspicious mothers, reared in an atmosphere of imposition, could scarcely credit the fact that the sweet lady intended to do them no harm. And, like mothers of all ages and conditions, they were afraid lest some harm might befall their offspring.

"Do you raley mane it, ye swate crature?" asked Mrs. O'Halloran, as she paused in the midst of her weekly washing and wiped the perspiration from her face. "Here, take a sate, me lady," she continued, dusting off a chair with her apron for the lady to sit on. "It is just this way: Me husband, Pat, is that bizzy, he niver gits toime to take the childer anywhar, why we see him that scarce the childer hardly know him when he comes home, but take him for a stranger, lady, now, wud ye belave me? He has to go airly on Monday mornin' and he niver gets back until so late in the night that the little ones are in bed. Poor dears! And ye raley mane it, bless yer swate face? Well, thin, I'll have them ready for ye, betimes in the mornin', and I know they'll enjoy themselves, and may the Lord bless ye for it."

On visiting a mother on the top floor of the building, whom she found out, as she had to clean a big office building and could not return until it was late, Annie waited, and again was her tender heart torn with anguish to see the poverty and misery in the midst of all the wealth of the vast city. Although she had very little squeamishness about her, still she felt impelled to shrink away from the corners of the room where dirt abounded, and gather up her dainty skirts from contact with the insects which infested the place. The mother, a stalwart Pole, doomed to work outside all day to gain a scanty living for her family, at last arrived, and Annie made known her errand. The woman could speak very little English, but she at last comprehended the fact that her children were not to be kidnapped but taken to the park for a day, and she consented.

"We toil, we groan—the cry for love
Mounts upward from this seething city;

And yet, I know we have above
A Father, infinite in pity."

When everything was in readiness, she started out with her motley crew; for, in many instances, they were bedecked like Joseph of old with coats of many colors; and as for shoes, some had odd pairs and some had none at all. But they were all happy, for were they not going out with the "nice" lady? And even if some of them had walked through Madison Square, they had never spent a day there, and had a "party;" and some of them, indeed, had never seen the place. True to the plan of arrangements, a stop was made at the bakery to get the cookies, which purchase pleased the little party almost as much as going for the day. But it was the fact of being taken, of having some one to whom they could appeal, that enhanced the day's enjoyment; since, in many instances, these children, mere babes themselves, had the care and responsibility of younger ones upon their shoulders, until they were old long before their time. To many it may seem a trifling thing, and perhaps of not enough consequence, to arrange a day's outing in the simplest way for children, but we should all remember that the heart of a child is easily reached and matters which seem slight to us are big with importance to them.

Annie Brintons, in the person of father, mother, elder brother, and sister, followers of the meek and lowly Jesus, may arise in any part of our broad land and arrange a simple entertainment for their fellow-creatures. Such a kindness will oft-times touch the heart of the recipients where a more elaborate one would not.

The day was enjoyed very much by the children. It was one of the green spots in their memory, and when they returned that evening, tired from the trip, their rest was better, even if it was taken in a hot tenement of a hot city.

It would not be true to state that Annie did not find considerable to do that day, but she did it with a brave heart, and it is to her the following lines have a deep meaning:

"For the right, then, be thou steadfast,
Though thou labor without meed;
Thy reward shall be the knowledge,
Thou hast done a noble deed."

SOME PROPERTIES OF SOILS.

BY DR. JOHN A. WIDTSOE, DIRECTOR EXPERIMENT STATION, STATE
AGRICULTURAL COLLEGE, LOGAN, UTAH.

When the earth was young, as we believe today, there was no soil upon its surface. The first mountain that was lifted above the waters, was bare and bleak, and reflected upon its hard, glistening surface the first rays of the new sun. Soon, however, the face of the mountain began to be warmed by the sun's heat; it expanded and probably cracked by the new warmth; and into the tiny cracks, the gases of the air, the oxygen and the carbon dioxide, crept, and made the cracks wider and deeper. Soon the intersecting cracks resulted in the splitting off of small rock fragments; and before the mountain had been exposed above the waters many years, it was covered with a thin layer of rock-pieces that the sun, the water and the air had caused to crumble from the original face of the rock. Thus came the first soil. As the years wore away, this process of crumbling continued, and the soil became deeper and deeper. The rains came and washed the loose soil into the hollows and low-lying places. Thus it came that valleys and hollows have deep soil, while the soil on the mountain sides is usually thin.

Most of these early soils, in the process of time, were changed into rock again; indeed, many of the rocks that are exposed in the canyons are simply soils that have been hardened by various geological agencies. It may be that rocks thus formed from soils were again converted into soils, and it is not impossible that this process was repeated over and over again. In any case, however,

soils have been formed by the disintegration of rocks through the activities of the air, the water, and, in a small degree, of living things.

The rocks found upon the earth, with reference to their relationship to soil formation, may be divided into three great classes. First, there are numerous rocks which are very rich in the substance called silica. This substance is not acted upon, to any marked extent, by the ordinary, natural agencies, and in the process of soil formation, remains undissolved as sand. Quartzites and various crystalline rocks are examples of rocks that furnish sandy soils. Another class of rocks contains but a very small amount of silica which is usually in combination with other substances. When such rocks decompose, heavy clay soils result. The rocks that produce the heaviest clay soils are the shales, slates, and basic crystalline rocks. The third class of rocks, important in soil formation, is limestone. The limestone may be mixed with silica or with clay, yet soils that contain a large quantity of limestone always possess peculiar characteristics.

In classifying soils, note is first taken of the amount of clay and of sand that they contain. A soil that contains 75 per cent of sand is said to be a sandy soil; one that contains 75 per cent of clay is a clayey soil; a soil with 50 per cent clay and 50 per cent sand is called a loam. When the amount of sand is more than 50 per cent and less than 75 per cent and the remainder of the soil is clay, a sandy loam is produced. If the clay ranges between 50 per cent and 75 per cent, and the remainder is sand, the soil is said to be a clayey loam.

An ordinary clay soil, especially if it is wet, is very heavy to work. A sandy soil, on the other hand, is easily worked under all conditions. If now it happens that a heavy clay soil is mixed with a large percent (10 per cent—30 per cent) of limestone, the properties of the clay are at once changed, and it behaves in every way as an easily worked loam. It is this peculiar action of limestone that makes necessary a special group for lime-soils in the classification of agricultural soils.

Another class of soils of particular interest to all who live in an arid district is the alkali soils. These are soils that contain a large excess of soluble materials that at times rise to the sur-

face and make it impossible for plants to thrive. When rocks are broken down and changed into soil, a portion is so changed as to become soluble in water. In a district where much rain falls, this soluble portion is washed into the country drainage, and finds its way into the ocean. In a district of scanty rainfall, like Utah, the rains wash the alkali some few feet into the soil, whence it is again brought up as the water evaporates from the soil.

Another class of soils possesses properties almost opposite to those of alkali soils. These soils have been formed on forest floors or other places where a large quantity of vegetable matter is always decaying. The characteristic property of soils formed under such conditions is the presence of large quantities of humus and organic matter. The vegetable mould found in our canyons is an excellent example of this class of soils. The large excess of decaying organic matter tends to make these soils sour, and thus unfit for plant growth. Mixed with a portion of mineral soil, they become exceptionally productive. In many parts of Europe, soils very rich in vegetable mould are dug out into small cubes, sometimes pressed, and sold for fuel under the name of peat.

The classes of soils, of particular importance to the farmer, are therefore,—sandy soils, clay soils, loams, limestone soils, alkali soils, and vegetable mould.

Soils are of fundamental value to mankind, as it is upon them that plant life largely depends for its existence, and it is upon the vegetable kingdom that the animal kingdom and man depend for life. In every system of rational political philosophy, the wealth, health and happiness of a people are traced back to the readiness with which the soil may be made to yield products useful to man. Now, all soils are not equal in the facilities that they offer for plant growth—some need only to be stirred a little, and then have seed scattered upon them to yield well; others must be tilled according to costly and complex systems to produce only fair crops. These differences are in the soils themselves, and can not as a rule be modified to any extent by man.

First, the soil is the storehouse of plant food. The plant, in order to prosper, must receive from the soil eight different substances, namely: nitric acid, sulphuric acid, phosphoric acid,

potash, lime, magnesia, oxide of iron, and water. Nearly all soils upon the earth's surface contain variable quantities of these materials: but in some, the amounts are so small that the needs of the plants are not supplied; in other cases, the essential plant foods are locked up in such insoluble forms that the plant roots cannot dissolve them quickly enough to supply the needs of the growing plant. To show the amounts of some of the essential plant foods that may be present in a fair agricultural soil, consider the following analysis. A soil from a farm yielding good crops was examined, and it was found that every acre to the depth of one foot contained: Potash, 71,100 pounds; lime, 16,500 pounds; magnesia, 26,700 pounds; iron oxide, 150,600; phosphoric acid, 5,100. All these constituents were so combined with other substances as to be partly unavailable for plants. In fact the same soil was studied with reference to the quantities of *available* plant food that it contained. The result showed that one acre to a depth of one foot contained only the following amounts of available plant food materials: potash, 660 pounds; lime, 7,650 pounds; magnesia, 1,710 pounds; iron oxide, 3,600 pounds; phosphoric acid, 90 pounds.

In other words: Of the total amount of potash in the soil, less than one-hundredth is of value to plants; of the lime, less than one-half; of the magnesia, about seven-hundredths; of the iron oxide, about two-hundredths, and of the phosphoric acid, less than two-hundredths. What a farmer should know, therefore, concerning the composition of the soil of his farm is not how much plant food it contains, but how much available plant food is found in it. This is one of the most difficult problems that the chemist has to solve.

It is also a well-known fact that plants do not require the same proportion of the different plant foods. Sugar beets, for instance, feed heavily on potash and lime; lucern prefers potash; and wheat consumes a large quantity of phosphoric acid. Usually a plant which needs potash in large amounts, is able to extract potash more easily from the soil, than can a plant whose main dependence is phosphoric acid. Thus it happens that a soil contains more or less available plant food according to the crop which is grown on it.

Utah soils, with very few exceptions, are very rich in all of the necessary plant foods; and an unusually large proportion of the plant foods is in an available condition. The soils of the state are characterized by an abundance of lime and potash, together with a sufficiency of phosphoric acid and the other necessary plant foods. They are deficient at times in nitric acid, which, by following the results of recent science, may be added to the soil with no outlay to the farmer. More ideal soil conditions than those we have in Utah can hardly be imagined.

Now, the chemical composition of a soil is not the only important consideration for crop production. Every well-tilled field is the home of countless millions of low forms of life that are busily engaged in producing a large crop of lucern, wheat or sugar beets for the farmer. In the fall, the stubble from the wheat, or the fallen leaves and stalks of the lucern, or the leaves of the beets, begin to decay and disappear. It is a familiar fact that the high "header-stubble" on our dry farms disappears completely in one winter or at the most in two. In this process, bacteria play a very important part. As soon as the fall rains moisten the soil and the stubble, especially if fall plowing be practiced, numberless bacteria settle on the stubble and the leaves, and begin the work of decomposition. The work is carried on until the cold of the winter compels the little workers to cease. Early in the spring the work is resumed, and soon the residues of last year's crop have been converted into a fine black humus that the farmer works into the soil by means of the plow and harrow. The humus thus produced tends to make the insoluble portions of the soil soluble and fit for plant use, and it contains in itself much available plant food; it is therefore a very desirable substance to have in the soil. Other bacteria, as has been explained in an earlier article, settle on the roots of lucern, and gather nitrogen from the air, and make a large crop possible. At the same time, these nitrogen-eating bacteria furnish to our soil the only substance in which they are sometimes deficient, namely, nitric acid. Then, still other bacteria take hold of the humus, and convert the nitrogen it contains into the desirable nitric acid; others seize upon the potash and prepare that for the use of the plant. The soil must not be looked upon as a dead, inert mass. It is full of life and

living things. Among the minute grains of soil are tiny laboratories, with tinier workers, where wonderful, mysterious changes are wrought, which bring to man the sense of his impotency, and of the vagueness of his little store of knowledge.

Sunshine, falling on the soil, is the active agent in promoting the conditions that result in proper plant growth. Sunshine, alone, could not accomplish this work were it not for a number of allies that are constantly active. Chief among these is the soil water. In a country where the rainfall is slight and the sunshine is abundant, the presence or absence of water becomes the determining factor in the yield of a crop. Now, the water that falls upon a soil may be made to do more or less good according to the nature of the soil and the treatment which is given it. The soil is made up of small rock particles that lie close together, pretty much like marbles in a bag. Between them are open spaces into which the water passes when the rain falls upon the ground. The force of gravity causes the water to sink downward until only a thin film of water envelopes each soil grain. When the grains are large, the amount of water so held will be small; while with small soil grains the amount will be large. Sandy soils, for example, are composed of grains that are more than .01 of an inch in diameter; the majority of the grains of a clay soil have a diameter less than .005 of an inch. The amount of water that may be held as a thin film around the grains of a sandy soil seldom equals more than 17 per cent of the weight of the soil; but a clay soil may easily hold 35 per cent. These water-holding properties of a soil are of great importance to the farmer, for they determine how much water will remain in a soil after a rain, or an irrigation, and how much will drain away and be lost to the plant.

The treatment that the soil receives, conditions also in part the amount of water it will take up. If the upper eight to twelve inches are cultivated well, the water will soak into the ground easily; while, if the surface is packed hard, most of the water^s will run off. This is recognized by many wise farmers, who plow their lands in the fall so that the rains and snow of the fall and winter will have a chance to soak into the soil, and be stored there for the use of next season's crop.

After a rain, or an irrigation, when the water has arranged

itself as a capillary film around the soil grains, an upward movement of the water begins. The sun heats the surface of the soil, and evaporates some of the water in the upper soil layers; the water film lower down then tries to send some of the water upward to replace that which has been evaporated; this, in turn, is evaporated; and thus the process is repeated, over and over, until all the water in the soil has been evaporated into the air. Soil water, to assist in producing crops, must be taken into the structures of the plants, and the evaporation of the soil moisture, just described, represents a loss to the farmer. To check evaporation he, therefore, cultivates or stirs the upper few inches of the land thoroughly. This breaks the film of soil moisture, and allows the stirred portion to dry out, but at the same time it forms a blanket through which the water, lower down, cannot escape. This fact was discovered some twenty years ago; and it is one of the far-reaching principles of soil treatment. The consideration of the relation of the soil to water is an extensive and important one, and it is not possible to deal with it thoroughly in this sketch.

To deal fully with the properties of the soil, the atmosphere found among the soil grains should be considered; also, the influence of color, weight, subsoil, inclination, etc., upon power of land to produce plants. These are fascinating subjects that every young man of Utah, who labors on the farm all or part of his time, should make it his pride to know.

The soil represents a complex problem for the investigator. The changes that take place in it, are of the subtlest kind. The world is waiting for some mighty minds to unravel the mysteries that the soil has in hiding. The paths and motions of the stars that are hung in the sky are well known; but the motions of the moisture in the soil baffle the endeavors of the keenest students of the age. Much concerning the soil is known, but incomparably more will be known as the world advances.

BERNARD PALISSY.

AN IMPERSONATION.

BY WILLIAM A. HYDE, PRESIDENT OF THE POCATELLO STAKE OF ZION.

I was born upon the earth in the year 1509, and now, after an absence from the midst of its inhabitants for 315 years, I am called, by a fellow-being, to teach tonight the lesson of my life.

It is a pleasure for me to know that I have lived so long, and am in the mind of one at least. It is a fortunate thing that the lives of evil or incapable men soon go out, and become as if they had not been, so far as their influence on the world is felt; and fortunate that good deeds, noble thoughts, and persevering lives, always live to bless mankind.

Mine is the lesson of perseverance; and do not impute to me egotism when I say that there is no more forcible one in the pages of all your histories. The incidents of my life, even now, after so long a removal from earth's turmoil, are vivid upon my memory, as though scorched and burned there.

My childhood's home was the pleasantest region on earth, amid the sunshine and flowers and smiles of balmy, southern France. My parents were poor, and gave me for a heritage only a strong, healthy body; a happy, hopeful disposition, and a will that stood always my trusted servant. I did not have advantages in education as you of today have; I had no other books than heaven and earth, which are open to all; but to these great tutors, I applied myself with zeal, and many lessons of value, they taught me. From earth,

and the beauties and glories of nature, I learned for myself, by observation, the fundamental truths upon which all books are written. The stars gave me some of their secrets, and their truths; and from beyond their lights, the spirit that permeates the world—the life and source of knowledge—came into my soul to fire my ambitions to noble purposes and great ends.

So I went into the world, not armed with a shallow education, but with a few great truths and high ideals, and with a heaven-implanted hope, an unconquerable desire to make of myself a man to be known and honored.

The bent of my mind was artistic, and I imitated the lines and colors of nature with my poor facilities, until I had mastered the rudiments of drawing, and knew something of coloring. While engaged in this study, I also learned reading and writing.

My home being in the vicinity of some glass works, I applied the knowledge gained of art practically to glass painting, and, in the intervals of my labors in this direction, gained also some knowledge of the science of land measuring. But the glass trade was a decaying one, and I could see no future in it for me. So, at the age of eighteen, I turned my face to the world, and asked the question, "What have you for me?"

Over the threshold of a new life, I passed, to put my small powers and weak forces in competition with the mighty world; to conquer? Oh, how I hoped it;—to be defeated? The young, brave heart need never ask that question!

I traveled eastward toward Gascony, then northward, working at my trade, when I could find employment, and sojourned, in the course of my travels, in France, Flanders and lower Germany. Thus ten years of my life were passed, unsettled and unproductive; save for a broader experience in the ways of men, and the culture and finish that travel gives. At this time, I married, and settled down at my old trades of glass painting and land measuring, in the small town of Saintes. Here three children were born, and I found my responsibilities and expenses increase beyond my capacity to provide. Something must be done for my family, and for myself, and I began to look around for a more remunerative employment. My thoughts naturally turned to an art kindred to my own, and I investigated the painting and enameling of earthenware; but I had

never seen clay moulded and baked, and the subject was entirely new to me; in its prosecution I must have everything to learn.

At this time, an event occurred, of apparently small moment, which determined my future, and made me what I am. I saw an elegant cup of Italian make. Its beauties and the possibilities of the art so impressed me that from that moment, I became the servant of a great ambition. I lived to labor to imitate, or surpass, that glorious piece of art. I revelled in its beauties, but my artistic soul comprehending its merits could not grasp its secrets, and my life must now be a labor to solve them. Had I been single, I should have laid all my work and plans to one side and gone to Italy, the home of its manufacture, in search of it, but my family claimed my care, and I must not desert them, and my investigations must be carried on at home in the intervals of time left me from the care of my loved ones. These obstacles did not deter me, and I entered upon my consecrated task.

My first steps must be by guess, in the darkness of a complete ignorance. I took such chemicals as I thought would unite to form the enamel, and, buying earthen vessels, I broke them in pieces and placed upon them the formulas I had made, numbering each, and preserving the record of its compound. These I baked in a furnace which I had constructed for that purpose, but the result of my labors was a failure. I had nothing but broken pots and wasted doings for my time and labor. My disappointment, I could endure, but in this labor the sympathy and support of my wife was lacking—she could not bring herself to look calmly upon experiments which deprived her and our children of the comforts to which she was entitled, and my home life under such conditions was far from being pleasant. But I could not desist; and, although I regretted the losses and consequent hardships to my family, I must persevere, and, if need be, they must suffer with me in this great labor to which my life was now dedicated.

For months and years, I pursued my experiments. The first furnace erected proved a failure, and I built another in which I wasted chemicals, fuel and broken pots, until poverty stared me and my family in the face. Thus, I fooled away several years in sorrow and sighs, not being able to arrive at my intentions. In the intervals of my experiments, I had worked at glass painting,

drawing portraits, and measuring land, from which our meager income was derived; but, at length, I was no longer able to carry on my experiments for lack of fuel. Not deterred at this, I sought some other way to accomplish my purpose, and, buying more pottery, I broke them into three or four hundred pieces and carried them to a neighboring furnace to be baked. I went to see the pieces taken out, but, to my dismay, the whole were failures. But I was not defeated; the actuating force of my life came to my aid, and I determined on the spot to begin afresh. At this time, fortune favored me with a contract from the government to survey some salt marshes, in the neighborhood, from which I derived some means. With part of this, I bought more pottery and chemicals, and took them to be burned, the result gave me a glimmer of hope; the heat of the furnace had melted some of the compounds, but in none of them could I find a trace of the beautiful enamel. For two more years full of hardships and mental agony, I went on experimenting, until the means I had accumulated was gone, and I was reduced to poverty again; but I decided to make one last determined effort: With the aid of the little experience already gained, I carried three hundred pieces of pottery with my ingredients very carefully compounded, and took them to the furnace, going myself to watch the process and note the results.

Who that has not through deep trial and sore affliction seen his hopes defeated time after time, with the prize in advance ever luring him on, can imagine the suspense, almost anguish, with which I watched the result of this my last supreme effort. At last, these pieces of inanimate clay, to bear me the message of hope or the tidings of despair, emerged from their bath of fire. The material on one only of the three hundred pieces had melted, and it was allowed to cool as it hardened. Oh glorious victory—it grew white—beautifully transparently—gloriously white! Oh the ecstasy of that moment! My labors at last requited—my family to be relieved—my name to be vindicated—my great hopes to be realized—my insane persistence justified. Like one mad with joy, I ran home to my wife to show her this treasure, born to me of our sufferings, our labors, our tears, and our sacrifice. But this success, though in a measure satisfying, was not complete,

and it merely served to lure me on to greater struggles and hardships.

To facilitate the perfection of my invention, I decided to build an improved furnace. Being now in poverty, the work must be my own, and so I turned brickmaker, drayman and mason combined. From the field where I made my bricks, I carried them on my back to the selected spot where I laid them together with the mortar I had mixed. Here, after eight months of arduous labor, I erected what I fondly hoped should be the means of my complete and unqualified success. In the meantime, I had fashioned a number of vessels which had been subjected to a preliminary baking; these I covered with my compound and prepared for the grand crucial experiment. Although without means, I had for some time been accumulating a great store of fuel for the occasion.

At last the fire was lit, and all that day, I sat by the furnace watching the result; then the hours dragged through a long, weary night. On the morrow, my wife brought me a portion of our scanty meal, and on and on through a second day and a second night of anxiety, I passed to a third day and a third night, a fourth day, a fourth night of horror; my pile of fuel diminishing, my hopes failing, but ever my unconquerable will sustaining me. With wild, red eyes, disheveled hair, on the verge of madness, through the hours, now almost the eternities, of the sixth day, I passed until broken in body and heart, I sank at my post of duty!

There must have been something wrong in the flux! I must have made some mistake in the materials! Surely I had not lost all that I had previously gained! So I set to work to compound again more carefully, if possible, more materials for a new experiment. But my money was now all gone. How could I buy more pots and fuel? One more hope: I could borrow, and I found a friend who could trust me. After two more weeks of preparation I was ready again for what I fully hoped to be my final triumph.

It was the most desperate experiment of the whole, for my all was placed upon it. At last the fire was lit, it blazed up, the heat raged and became intense, but the enamel would not melt. My fuel began to run short, and I was in despair. Hold, there

were the garden palings! They would burn, and so were torn up and thrown upon the flames, but still the enamel would not melt! In an agony of desperation, I turned to the house—there was the shelving—this would burn, and ten minutes more might suffice! Amid the crashing of the boards and the screams of my wife and children, who now ran wailing through the streets, the shelves were sacrificed in my wild anxiety—then followed tables, chairs and household furniture in the last mad moments when success meant my salvation but failure my complete and irretrievable ruin! But O! I was saved! The last great burst of heat had melted the enamel. The common brown jars when taken out were covered with a glaze which, when allowed to cool, became beautifully white. For this I could endure reproach, the jibes of friends, the taunts of foes, the complaints of my family, the pains of my own body! No longer the slave, now I was the master, and I felt the divine spirit of a conqueror! Now the way was clear before me; no need to hesitate. Now I must reap what in my tears I had sown.

I next hired a potter to mold some vessels while I made some medallions in clay, an innkeeper agreeing to keep myself and family while I worked. But how to pay my potter? I had no money, but I still had clothing, and I took from my back a portion of my scanty apparel to satisfy my employee.

I next erected an improved furnace; but O, the blunder which can in a moment undo the painstaking labor of a life! Unfortunately, I lined the interior of the furnace with flint, which, when it became heated, broke, and the fragments were scattered over my beautiful vessels! I could have sold them for a smaller amount, but the spirit of the artist revolted from it. Nothing should go out in my name that did not show the best I could do. My character and reputation, so gallantly fought for, were not thus to be lightly bartered away, so I broke in pieces the entire batch! Nevertheless, hope continued to inspire me, and I held on manfully. When visitors called, I entertained them with pleasantry while I was really sad at heart. Worst of all the sufferings I had to endure were the mockings and persecutions of my own household, who were so unreasonable as to expect me to accomplish work without the means of doing so.

For years, my furnaces were without covering or protection, and, while tending them, I have been for nights at the mercy of the wind and rain. Sometimes the tempest would beat so furiously that I have been forced to abandon my post and seek shelter within doors—there to reel without a light, to find, in my chamber, where I should have found consolation and comfort, a worse persecution than the storms outside, which makes me even now marvel that I was not consumed by my many sorrows.*

At this stage of my life, who can blame me if I became melancholy and almost hopeless! I wandered about the fields of Saintes alone, for I had no friends, for my family railed at and persecuted me, and my former friends derided me. Scorn was my portion in the abodes of men, but at last I took heart, and for a year I labored at my old trade making enough money to pay some of my debts, and keep my family, then again, with brighter hopes, my old ambition reinstated itself, and I returned once more to my darling enterprise.

I had already spent eight years in search of the enamel, but eight more years of careful experimental plodding passed before I perfected my invention. I gradually learned dexterity by experience; every mishap was a fresh lesson to me, until at last I had mastered my art. The earths and clays were at my command, enamels my willing and obedient servants; and now, by right of a full and broad experience, I took heart and called myself a potter. These sixteen years of my life had been my apprenticeship when I had everything to learn, alone, beginning at the very beginning. Now the tide of my life turned, and I floated out on a wave of popularity and prosperity. My wares sold readily, and my debts were paid, and my family kept in comfort. Now the highest bent of my artistic soul found opportunity for exercise; ever and ever improving, I went on and on. From nature—the animals—the flowers—I drew their choicest beauties, and in my vessels of clay they reappeared, clothed in my most divine art. Those children of my hands have now become famous. They are sought after and

* In a number of instances, I have used the exact words of Smiles, the nature of the composition being such that quotation marks could not be used.

treasured as the diamonds of the earth, or the pearls of the deep. Artists rave over them, rich men pour out their gold for them,—and why should they not? for their value is the price of the tears of wailing children—the pains of a distracted soul—the breaking of a great heart—the triumph again of the truth, that, whatsoever is worthy shall remain and endure, for time cannot efface it!

Now having entered upon a successful career, I was in the way to pass my life in an honored and congenial employment, but the storms of my life were not ended yet. What an unfortunate dispensation, or fate, or providence that, having risked all for my art, I must now risk even life itself for conscience sake!

I was a Protestant. Deep as my artistic instincts were my religious convictions, and my soul, the slave to no man nor men, could brook no restraints of its liberty. Dependent on no man by reason of my conscious power, the truths of my religion, as I understood them, I gave to my fellow-man. Better for me to have quietly enjoyed my beliefs and preserve my peace than to rouse the opposition of fanatics. I incurred the anger of the enemies of my faith; and, being esteemed a dangerous heretic, my shop at Saintes was thrown open, and mobs entered and destroyed my property, and I was arrested and thrown into prison. I was tried, condemned, and ordered burnt at the stake. Here might have been the ending of my career, but for a fortunate circumstance; a rich and powerful noble, for whom I had designed some work, seeing in my death the incompleteness of his plans, interceded in my behalf, and I was saved.

To take me from the hands of the authorities in that district, through his influence, I was appointed inventor of rustic figures to the king. What an unflattering comment on the mind and heart of a man to say that not my deserts, but his selfishness, had saved my life; that I who had shown, by my every act, the integrity and earnestness of my purposes, should but for the cleverness of my hands be sacrificed to ignorance and hate! But no matter—the art, for which I had sacrificed so much, had now turned my friend indeed, and I accepted the boon of extended life with due gratitude and praise.

Now I was lodged in the palace of the queen, and there, for years in my royal quarters, under that great edifice, I prosecuted

my labors, adding more and more to the triumphs of my genius. Besides carrying on this work, with the aid of my sons, I found time to write upon various subjects. I published books on the potters art, and also wrote and lectured upon agriculture, fortification, and natural history. My mind had expanded, and I had imbibed a broad education, and I considered it my duty to give mankind the benefit of it. I fought ignorance in all its phases, whether in the form of alchemy, astrology, or witch-craft. The light I possessed, which was God-given, it was not for me to hide under a bushel.

It is no wonder that in an age of fanaticism there was gathered around me again a whirlwind of persecution, and that soon I was arrested and imprisoned. The cowardly Henry the Third, who had been my patron, came to me saying "that for forty-five years I had served him and his mother faithfully, but that now, if I did not renounce my religion, he was constrained to turn me over to my enemies!"

"Sire," I said, "I am ready to give up my life for the glory of God! You have said many times that you have pity on me, and now I have pity on you, that have been forced to utter the word constrained; it is not spoken like a king, for it is not what you and your whole party can effect on me, for I know how to die!"

Should I be forced against my will whose every act of life had proved the potency and power of the soul of man! Was I, who had conquered the obstacles of a lowly birth, of poverty, and of opposition, who had unlocked the mysteries of nature and compelled success by innate mastery—was I to go whimpering in my seventy-eighth year into a peaceful grave, with every example of my life in mutiny! No! Before this craven soul, I stood the king, in all the royal panoply of right; if die I must, it would be a fitting end to die at last opposed to wrong, and in the upholding of my principles! But the courage of my persecutors failed them, and I was consigned to the Bastille where, in solitude, I passed the last years of my old age, and of my life, in the happiness which comes only to the soul that is true to itself. Then the angel of death came into my cell, and I was liberated!

Past prison bars and walls—past the dominion of men,—unto

the liberty of a larger world, I went conquering still; the earth beneath, the great God above me, but ever in my spirit the satisfying consciousness of a life, bravely, honorably, humbly spent in the service of mankind and my God!

The secrets of my after life I may not tell; but has my spirit shrunk? Have my powers diminished? Is my art forgotten? Shall I not rise at last with the intelligence I gained below? Shall I not, in that great day when a holy city is built to his high name—in palaces of light, with an immortalized art, O, glorious thought, be potter indeed to the King!

The lesson of my life is now before you. Brave heart, trembling amid difficulties, take courage and persevere; the goal will yet be won! Coward and laggard, as you shrink from the tasks of life, and cringe beneath the frown of man, know that there is no seat of honor for you, now nor hereafter; the powers given you, unemployed, shall vanish away, and you be left barren of joy and happiness. The path to the royalty of merit stretches on, and up, sometimes through rocks and thorns, but ever, ever ending among the noble, forceful spirits of the universe!

SOME LEADING EVENTS IN THE CURRENT STORY OF THE WORLD.

BY DR. J. M. TANNER, GENERAL SUPERINTENDENT OF CHURCH
SCHOOLS.

The Great Steel Strike.

The great strike against the so-called billion-dollar steel trust promises to be the most remarkable in the history of the trade unions of this country. It is not an ordinary strike for an increase of wages, or reduced hours for a day's work, but rather one that may involve the existence of the trade union itself, and the practice of certain manufacturers in this country to demand by written contracts that their employes shall not belong to any labor union. The men left work about the middle of July, and all negotiations, up to this writing, which have been carried on between the parties to the controversy, have resulted in no agreement.

To understand something of the subject, one must return to the great iron-workers' strike of 1892, when the employes of the Carnegie mills, known as the Homestead, created so much excitement in this country, and it became necessary to call out the militia and use Pinkerton men in suppressing the riots, and preventing the destruction of property. After that strike, the employers compelled, so it is alleged, every employe to enter a contract that he was not, and would not become, a member of any labor organization whatsoever. When the great steel trust was organized some months ago, it included the Homestead and numerous other mills, some of which employed union labor, while others did not. For some time, the union men have been complaining that the scale of wages of the different mills were unjustly arranged in

favor of non-union men. Mr. Schwab, the head of this billion-dollar steel trust, was also the superintendent of the Homestead mills, and Carnegie's interest generally. It was further contended, on the part of the labor organizations, that in dull times, when it was necessary to lay off some of the men, the non-union men and mills were favored. It was contended by the labor union that such a discrimination was a direct blow, by the employers, at the existence of the labor organization itself, in that it was a reward by the employers to all men who would remain out of the union. The demands were therefore made on the part of the union that the same wages be paid to all employes, whether in or out of the union, that the hours of work should be the same, and that there should be no favoritism during the dull times.

On the part of the trust, it was contended that the labor union virtually demanded the discharge from employment of non-union men, and that their resistance to the demands of the union was for the protection of those who did not care to join any labor organization; and, lastly, the trust gave out, so the newspapers have stated, that the labor organization was at liberty to unionize all the men they could in the non-union mills. Whatever the future may show to be the exact status of the controversy, in the beginning it would seem that the trust has succeeded in enlisting the sympathy of a number of the leading papers throughout this country, and the idea has gone forth that union men have demanded that all employes in the mills shall become members of their organizations or be dismissed from work.

Should there be an effort on the part of the trust, as is asserted by the union, to destroy labor organizations in the United States, it is not unlikely that the strike may be extended to the railroads and mines. Four hundred thousand employes are said to be directly involved, and if kindred associations take up the question, it is asserted that there may be an impending strike of something like one million men. At the present time, the points at issue are imperfectly defined, and the people generally throughout the country have not been permitted to obtain any very clear idea of the real points at issue, in this mammoth battle between capital and labor. To predict any results that may accrue from the fight, therefore, at this time would be mere conjecture, but those who

are competent to judge declare that through the strike a million dollars a day is lost to industry.

Death of Three Notable Persons—Le Conte, Fiske, and Empress Frederick of Germany.

In the death of Joseph Le Conte, who died July 6, 1901, the country loses a man of national reputation. He was born in Georgia, in 1823. He was a man of great mental powers, and devoted himself to the study of geology and other natural sciences. In 1850, he was associated with Aggasiz, at Harvard. Since 1869, he has occupied the chair of geology and natural history, in the University of California. He has written a very popular text-book on the subject of geology, but is perhaps best known to the people of this country by his famous book, "Evolution and its Relation to Religious Thought." This book, together with Mr. Fiske's "Outlines of Cosmic Philosophy," has done much to re-establish the faith of those who were thrown into disbelief by the new doctrines of evolution.

The recent death of John Fiske calls to mind a notable character in the history of our country. Fiske, in this country, like Tyndall and Huxley in England, has done much to popularize modern science. He was a man of the broadest attainments, and has from his earliest career been a most indefatigable worker. Like John Stewart Mill, he was a precocious child, and, it is said of him that at the age of nine, he took genuine pleasure in reading the works of Shakespeare and Milton. Before his thirteenth year, his knowledge of Latin was so great that he was at home with Virgil, Horace, Tacitus, and other prominent Latin authors.

Among his earliest writings to attract great attention in this country was his "Outlines of Cosmic Philosophy." This work is generally recognized as the foremost interpretation of the Spencerian school of thought. The writer first learned of Mr. Fiske's important contributions to the interpretation of evolutionary thought, in 1887, while on a mission to Palestine, where he became acquainted with Laurence Oliphant, an eminent English author, who had for years been an associate of Spencer, Huxley, and other eminent authors at the celebrated Athenaeum Club in London. The writer was anxious to obtain from Mr. Oliphant a description of the inside life of

those great English philosophers. At that time, there lay on Mr. Oliphant's table Fiske's "Outlines of Cosmic Philosophy." Mr. Oliphant picked up the book, and, showing it to the writer, said: "This is the best work that has ever been written on evolution. This man Fiske has treated this subject with the judicially discriminating mind not equalled by any other writer on the subject." In later years, Mr. Fiske wrote two important works on, "The Idea of God," and "Destiny of Man." Both of these works are a defense of theism, and personal immortality. While the writer was at Harvard, he had, on two or three occasions, an opportunity to observe Mr. Fiske's movements about the college campus, thus satisfying his curiosity to see one of the foremost writers of our country. Of Mr. Fiske, it must be said that he was a most energetic worker and a man of charming personality. He had been invited to deliver an oration in Winchester, England, on the thousandth anniversary of King Alfred's death, but died suddenly at the Hawthorne Inn, at Gloucester, on July 4. During the last few years, Mr. Fiske has delivered a number of popular lectures on historical subjects; and, as a lecturer, he has been well received both in this country and in England. He will be best known to the people of Utah through his school history of the United States, one of the best books ever written on that subject, for school purposes.

The announcement of the death of the Empress Dowager of Germany (born Victoria Mary Louisa, November 21, 1840,) on the 5th of August, recalls the career of one of the most eminent characters among women in the royal courts of Europe. Empress Victoria was the oldest daughter of the Queen of England, being married at an early age to Frederick, the Crown Prince of Prussia. As the German emperor, William I, approached old age, speculations throughout Prussia became rife as to the influence which the coming empress would have upon the institutions of the country. Many leading politicians of Prussia have been agitating the question of a constitutional government for the Germans, a government similar to that of Great Britain, in which the king and queen are largely figureheads. After the formation of the German empire, as a result of the Franco-Prussian war in 1870-71, the question was again discussed by the Liberal press of the empire. It was known that Empress Victoria was an exceedingly shrewd woman.

Sir Charles Dilke ranked her among the first political factors in continental politics. She inherited much of her mother's shrewdness and persistency. She was not a character to be easily thwarted in her purpose, and to be overcome by any obstacles, and, at one time, it is said, was greatly feared by Prince Bismarck. The iron chancellor was pronounced in his views that a form of government similar to that of Great Britain was not at all suited to the wants of Germany.

The old emperor, during his lifetime, had never suffered the women of his court to exercise any influence whatever in politics. His empress had never been permitted to share the political discussions that went on in any of the departments of state, and he was equally persistent in holding his daughter-in-law aloof. It was known that he shared Bismarck's views, and until the time of his death Bismarck's policy of course prevailed. Upon the accession of Frederick to the crown of the German empire, Victoria clearly indicated her determination to punish, as far as she could, the old Iron Chancellor for the indignities which she had received at his hands, but Frederick was not permitted to control long the destinies of the new empire, for he soon succumbed to a disease with which he was sorely afflicted at the time of his coronation. It is difficult, therefore, to say what this remarkable woman may have done, had her husband been permitted to reign for any length of time over the destinies of this great military empire. Her son, the present Emperor of Germany, was in full accord with Bismarck's views, and his mother was at once relegated, politically, to private life. When one now comes to contemplate her death, one cannot help but feel that she suffered bitterly the disappointment which she must have experienced by the great misfortunes which prevented her from exercising the remarkable endowments which she possessed, in the furtherance of human liberty and political progress. She possessed, indeed, a rare genius for statesmanship, a genius which, so far as it affected her personally, has been lost to the world. Some of the remarkable powers of this sovereign are reflected in her son; for, whatever the world, and especially the enemies of Germany, may think of its present emperor, he certainly possesses many of the elements of genius, even though they may be mixed with certain eccentricities.

EDITOR'S TABLE.

OUR REPORT AND OUR MISSION.

The annual statistical report in this number of the ERA shows satisfactory progress in the growth of membership, meetings, and literary and educational work of the Mutual Improvement Associations. Compared with a decade ago, the advancement is really marvelous. Then we had 347 associations, now we have 542; then a membership of 12,537, now 28,409; then there were 6,258 meetings, now there are 18,841; then the exercises were unclassified, with little uniformity or system; now there is a uniform and suitable method in study, which insures reasonably good results where properly followed. Our local missionaries amount to over two thousand, and the number on foreign missions approaches closely one thousand, while libraries, finances, and all other interests named show commendable increase and growth. A glance at the report, with some knowledge of the printed manuals, and the circulation of the ERA, our official organ, also the work of the officers from the General Board to the stake and ward laborers, will at once assure us that we have the machinery to do a mighty educational work, and that a fair proportion of that work has been and is actually being done.

But educational work, by which is here meant, the obtaining and assimilating of knowledge and information, is not the whole mission of our organization; indeed, it is only one incident in it, but one which the published report specially emphasizes. The spiritual and religious work, it is believed, would show quite as

satisfactory results. In this latter direction, however, it is fondly hoped that increased enthusiasm will prevail. In some report blanks recently presented to stake superintendents, the questions were asked: "What means have you considered for improving the general conditions of the young people?" "In what respects are your associations factors for good in the stake?" and the replies received are not as encouraging as we think they should have been.

Looking at our statistical array of figures, the people, always utilitarian, will naturally say: "Very good for figures, but what have these young men actually done?" It is believed that our workers could give just as satisfactory a showing in spiritual development, by which is meant all that tends to the formation of good life and character, and in religious development, by which is meant the putting into every day practice the theories of the Gospel, as they have done, in this report, in placing into figures their machinery of intellectual progress.

If the boys should be called upon, we are of the opinion that many could answer the questions in a hundred ways by telling some of the things that they have done that are not shown in figures, but that are written in the hearts of their fellows: turned three boys from swearing and breaking the Sabbath; converted one young man to the necessity of attending church; made a good impression upon a stranger by our conduct in meeting; helped a widow to her winter's wood; provided a place for a young man who was in need; helped a struggling boy to attend school, by doing his chores; converted several young men to the necessity of paying tithing; kept a missionary in his field by helping his wife to till the farm; helped the bishop to provide entertainments for the boys and girls in the ward, thus keeping them out of bad company; turned in with teams and gave the old folks a pleasant outing in the grove; furnished text books for the meeting house; provided a quartette club which made the ward socials and public occasions pleasant with sweet music; visited a poor sick boy and gave him a boquet of flowers; helped ourselves to enjoy the Spirit of God, by being determined to live right, and to do some kind act to some other person whenever occasion offered, thus fulfilling the scripture: "Pure religion and undefiled before God and the Father is this, To visit the

fatherless and widows in their affliction, and to keep himself unspotted from the world."

If our officers can not answer some such questions as these, they are not doing their full duty, and should turn their attention in a spiritual and religious direction; not forgetting, however, nor laying aside, their meetings, the study of the manual, the fund, the ERA, conferences, lectures, libraries, and other educational machinery and vehicles.

AVOID "OLD ABE."

Copy Don't be afraid to fight alone against the wrong, or to stand alone for the right, as God has given you to see it.

"If I were as prompt in doing as others do, in matters of merit, as I am in matters of demerit, it would change my whole career," said a young man recently. There are many like him. Have you not noticed how quickly we copy things forbidden in the moral teachings of The Church, and how loth to do and adopt the works commanded in the gospel? It is the same old human character that Paul contended with: "When I would do good, evil is present with me. * * * The good that I would I do not: but the evil which I would not, that I do."

It is natural for boys and for men also, to do as the other fellows do, especially if that is evil; to follow the crowd in the easy, popular way. And, strange to say, frequently the crowd goes wrong, and what is popular in the world of young people is often wrong entirely, or at most unwise and forbidden. However, the boy who does things because the other fellows do them is apt to be wading constantly in deep and troubled waters. This applies to financial, social, and business conditions as well as to morals. A person who ignorantly does as others do because it is popular, is sure to "scratch a poor man's back" all his days: is bound to go wrong, and, like Paul, must in the end exclaim: "O wretched man that I am, who shall deliver me from the body of this death?" He

is led by the nose by those who cry, "O be like us!" and before he comes to his senses, is often socially, morally and financially undone.

Young men be not led ignorantly in anything. Permit no one to lead you who has not gained the confidence of the community in which you live. As young men get off by themselves, they are always confronted with some companions who think recklessness in money and morals brands them as good fellows, while the cautious, careful boy is classed as mean or cowardly. Beware of such companions! Think for yourselves when they make proposals, and don't be afraid to stand alone. Don't follow the crowd, just to be a good fellow. Nine chances in ten, you will lose your self-respect: while, by taking a determined stand for the right, as you see it, you will in the end become the respected leader. If you follow blindly, the chances are that you will become a laughing-stock, and be left to mend your own sores as best you can.

Here is a fitting though homely illustration on this subject from John Graham, a wealthy Chicago pork packer, who writes in the *Philadelphia Post* to his son in Harvard University:

"We've got an old steer out at the packing-house that stands around at the foot of the runway leading up to the killing pens, looking for all the world like one of the village fathers sitting on the cracker box before the grocery—sort of sad-eyed, dreamy old cuss—always has two or three straws from his cud sticking out of the corner of his mouth. You never saw a steer that looked as if he took less interest in things. But by and by the boys drive a bunch of steers toward him, or cows maybe, if we're canning, and then you'll see Old Abe move off up that runway, sort of beckoning the bunch after him with that wicked old stump of a tail of his, as if there was something mighty interesting to steers at the top, and something that every Texan and Colorado, raw from the prairies, ought to have a look at to put a metropolitan finish on him. Those steers just naturally follow along on up that runway and into the killing pens. But just as they get to the top Old Abe someways gets lost in the crowd and he isn't among those present when the gates are closed and the real trouble begins for his new friends.

"I never saw a dozen boys together that there wasn't an Old

Abe among them. If you find your crowd following him, keep away from it. There are times when it's safest to be lonesome. Use a little common-sense, caution and conscience. You can stock a store with those three commodities, when you get enough of them. But you've got to begin getting them young. They ain't catching after you toughen up a bit."

LUCY SMITH'S HISTORY OF THE PROPHET.

Readers of the ERA will be delighted to learn that "Lucy Smith's History of the Prophet Joseph," in revised and authentic form, will be printed as a serial in Volume five, beginning with the November number.

This work, covering some 250 pages of the magazine, is a most fascinating narrative of the life of Joseph, and will be read with deep interest by both old and young, containing as it does some items in his career that can be found nowhere else in print.

Subscriptions for Volume five of the IMPROVEMENT ERA should be sent in at once; \$2.00 per year, including the history, and the new Manual.

NOTES.

I've allus noticed great success
Is mixed with troubles, more or less,
And it's the man who does the best
That gits more kicks than all the rest.

James Whitcomb Riley.

While a neat attire is not always an index to good character and ability, the fact remains that of two applicants the business man will always employ the well-dressed, attractive looking boy rather than the one who is careless in his appearance.

The reason is obvious. The boy who is particular in regard to the details of his dress will be careful in his work and thus command the respect and confidence of his employer.

Young people think that men who have become very successful must have had unusual opportunities. They do not realize or appreciate the fact that right around them are chances much greater than those which started many of these successful men upon their careers. There is no difficulty in finding openings, if we only keep our eyes open. Successful men have found theirs in the most common, everyday situations. The chances are that the very thing you are now doing is your opportunity to take the first step. If you perform your task so well that you attract attention; if you are faithful, enthusiastic, and dead in earnest, you will probably find that your present situation, the work which you are now doing, and which you consider drudgery, is the first step in your advancement.

The area of Utah in square miles, as printed in the official documents of the twelfth census, is 82,190. The area of each county in Utah, in square miles is as follows: Beaver, 2,580; Box Elder, 5,436; Cache, 1,181; Carbon, 1,596; Davis, 285; Emery, 4,336; Garfield, 5,103; Grand, 3,759; Iron, 3,284; Juab, 3,300; Kane, 4,368; Millard, 6,664; Morgan, 599; Piute, 744; Rich, 1,050; Salt Lake, 768; San Juan, 8,025; Sanpete, 1,561; Sevier, 1,880; Summit, 1,937; Tooele, 6,901; Uinta, 5,190; Utah, 2,123; Wasatch, 4,147; Washington, 2,457; Wayne, 2,362; Weber, 544.

The population is 276,749, or a figure more than twenty-four times as large as in 1850, when it was 11,380. The average number of persons to the square mile was, in 1890, 2.5, while in 1900, it was 3.4.

Never attempt to do anything with half a mind. If a thing is worth doing at all, it is worth your entire attention; concentrate your mind upon it, try and devise new and improved methods for doing the work, and never let your thoughts wander while you are at your task. Mind-wandering, air-castle building, and day-dreaming, are very demoralizing to the average mind, and have ruined many a career. "Failed from lack of concentration," or from "doing things indifferently," is an epitaph that may be read upon thousands of tombstones of those who have failed in life. The way to build up a strong, vigorous mind, is to form a habit of holding it steadily and firmly upon the work in hand, and doing it to perfection. A wandering mind is always a demoralized mind. It is very difficult to break up the pernicious habit of "scatteration," when once well formed.—*Success*.

STATISTICAL REPORT OF THE Y. M. M. I. A.

STAKE.	MEMBERSHIP.						Number in Stake between Ages of 14 and 45, Not Enrolled.	MEETINGS.						
	Number of Associations in Stake.	Number of Members Enrolled.	Number Enrolled Members Away from Home Attending School.	Number Enrolled Members on Missions.	Number Enrolled Members Lawfully Excused for Other Reasons.	Average Attendance.		Officers' Meetings.	Regular Weekly Meetings.	Joint Officers' Meetings.	Monthly Joint Meetings.	Extra and Special.	Semi-Annual Conferences.	Public Lectures.
Alberta	9	395	16	4	15	144	190	22	126	4	23	6		2
Alpine	10	696	46	22	24	297	660	39	209	43	84	8		18
Bannock	11	327	12	18	27	152	66	45	190	14	16	7	2	1
Bear Lake	19	929	24	26	60	402	89	64	347	21	75	16	2	11
Beaver	6	260	9	8	36	99		10	80	8	26	11		25
Bingham	23	427	8	14	40	179	238	17	190	8	43	7	1	15
Box Elder	20	1028	34	54	94	428	174	146	350	6	110	27	2	8
Cache	17	1141	40	48	50	422	640	125	313	46	136	3	1	20
Cassia	7	416	10	20		700	21	146			107		2	53
Davis	14	1019	32	52	84	355	160	90	309	29	82	12	2	8
Emery	12	700	22	14	55	202	156	17	221	14	48	20	1	66
Fremont	22	342	6	7	13	160	174	62	149	17	44	5	1	8
Granite	15	1064	16	43	60	422	357	46	357	49	97	25	2	21
Jordan	13	479	16	20	80	213	305	58	295	23	76	5	2	10
Juab	7	409	6	13	25	216	28	69	168	20	40	19	2	15
Juarez	7	450	12	14	78	195	25	41	158	21	45	11	2	22
Kanab	6	326	20	17	47	148	103	20	115	18	17	5	1	2
Malad	11	453	8	15	30	212	10	140	6	33	2	2	2	9
Maricopa	4	181	12	11	20	55	3	86		33	8	1		9
Millard	11	487	18	13	42	225	54	18	174	6	27	4	2	13
Morgan	8	231	10	7	17	141	44	17	129	4	38	14	1	3
Nebo	15	1075	49	36	82	360	217	84	335	36	101	15	1	26
North Sanpete ..	10	1033	20	17	114	551	241	86	222	31	57	38	1	45
Oneida	14	731	16	35	69	319	126	76	243	23	65	16	2	15
Panguitch	9	304	8	17	12	113	239	8	87	18	47	2	1	
Parowan	5	228	31	12	2	65	98	4	58		13	2	1	43
Pocatello	10	340	5	10	5	171	108	40	188	11	45	3	2	
St. George	26	676	28	48	21	307	57	49	355	23	55	14	1	78
St. Johns	7	202	2	12	67	74	19	34	124	25	17	23	1	3
St. Joseph	13	553	7	15	76	239	35	39	187	17	44	8	1	2
Salt Lake	31	1822	28	108	108	799	984	103	736	48	216	13	1	60
San Juan	6	265	7	19	21	115	32	47	108	33	28	2		6
San Luis	4	400	5	9	33	133	72	35	66	2	23	2	2	8
Sevier	16	697	21	20	81	247	309	14	225	12	63	1	1	18
Snowflake	7	185	6	9	7	89	51	2	113	6	8	3	2	
South Sanpete ..	10	604	20	11	37	223	659	67	229	42	60	35	1	26
Star Valley	9	307	3	19	11	159	68	12	188	12	23	8	2	8
Summit	11	313	19	24	50	185	125	100	212	61	52	7	2	12
Tooele	9	513	18	11	48	228	25	5	144	7	21	4	6	
Uintah	7	275	6	10	3	117	186	19	93	9	35	2	2	6
Utah	16	768	31	32	55	317	349	51	291	37	111	20	2	21
Wasatch	14	720	23	6	50	226	230	31	274	29	42	2	1	28
Wayne	8	128	6	5	6	14	29	6	81	8	15			
Weber	25	2004	76	69	177	685	199	335	560	23	113	32	1	23
Woodruff	8	206	4	10	18	92	25	6	86	13	50	4		
N. States Mission	2	106	2		13	73		3	34					
E. States Mission	1	10												
British Mission...	11	335				151			220					
Hawaiian Mission		1422				968			1533					
Samoa Mission...		185				150			156					10
Scandinavian Mis	9	242		5		157		90	240		48			97
TOTALS, -	565	25409	818	1009	2063	11994	8646	2319	11645	883	2551	470	63	874

FOR THE YEAR ENDING APRIL 30th, 1901.

		EXERCISES.					MISSION- ARY LABORS.		LIBRARIES.					FINANCE.				
Total Meetings.		Lessons from Manual on Dispensation of the Fullness of Times, Part 2.	No. of Manual Lessons Completed.	Home Preparations.	No. of Miscellaneous Exercises.	Review Questions Answered.	Visits of General Officers.	No. Local Missionaries Called.	Members on Missions.	Number of Libraries.	Bound Volumes.	Pamphlets and Scrap Books.	Total.	Value of Libraries.	Total Cash Received and on hand.	Cash Disbursed.	Balance on Hand.	
184	278	14	148	4	347	21	23	4	6	63	17	80	\$ 47 00					
401	269	19	2360	159	347	15	96	24		489	148	637	212 00	\$ 42 20	\$ 20 45	\$21 75		
275	278	13	464	93	2086	20	21	17	4	53	9	62	45 80	26 40	26 40			
540	327	15	682	94	2841	31	23	38	6	150	80	230	145 28	22 50	2 50	20 00		
161	76	12	5	80	1123	20	8	2		101		101	75 00	8 16	8 16			
284	223	6	15	95	1353	19	17	15	5	61	19	80	34 00	5 00	3 00	2 00		
650	600	19	400	99	1041	117	74	54	10	269	34	303	482 35	379 59	290 65	88 94		
644	585	18	1092	110	2800	45	47	63	14	912	234	1146	489 68	33 19	28 10	5 09		
330		15	98			37		32										
533	571	23	1610	96	3752	65	112	36	8	773	198	971	942 85	77 77	70 22	7 55		
391	263	16	315	100	1482	22	18	8	7	262	35	297	272 15	4 00	4 00			
291	604	6	526	74	1732	73	44	7	6	100	91	191	112 85	60 85	60 85			
597	1497	21	3252	170	4200	124	192	39	6	641	20	661	598 00	317 45	257 90	59 55		
469	475	19	1514	73	2825	81	56	15	3	187	3	190	190 00	59 65	51 62	8 03		
835	439	21	15	77	1348	13	45	13	5	173	40	213	100 50					
300	308	20	1731	2	347	26	78	14	5	164	40	204	218 96	120 18	112 65	7 53		
180	173	19	3	206	1748	16		17	2	39	87	126	30 65	6 70	3 65	3 05		
202	143	11	125			20								2 75	2 35	40		
140	99	21	123	17	641	19	3	11	3	158	123	281	131 00	15 00		15 00		
244	196	18	403	50	629	14	9	10		55	157	212	100 00	1 50	20	1 30		
206	234	12	90	56	2680	45	31	9	5	75	31	106	13 40	41 95	41 95			
598	723	20	582	109	2300	28	89	42	9	381	57	438	175 00					
480	472	21	1424	42	2561	55	98	17	7	1157	300	1457	1635 75	153 50	115 25	38 25		
445	738	17	738	136	347	44	84	25	9	120	87	207	100 00	11 50	4 50	7 00		
163	56	8		6	217	10	19	21	2	42		42	45 75					
121	83	9			600	3	12	2		305		305	185 00	19 31	8 56	10 75		
289	307	14	22	100	1603	17	13	10	6	105	9	114	84 10	5 30	1 80	3 50		
578	520	11	292	142	1301	38	126	23	4	85	13	98	115 00	114 70	28 15	86 55		
227	474	17	472	13	347	96	37	12	3	60	39	99	93 81					
298	368	14	39	47	1447	48	34	10	4	131	14	145	38 20	50 00	50 00			
1177	1060	21	3634	265	4481	152	241	108	14	978	33	1011	457 75	182 48	156 80	25 68		
224	535	19	1011	69	376	11	23	25	2	44	19	63	36 25					
138	222	17	406	36		80	9	10	3	33	20	53	25 00	5 85	1 00	4 85		
335	287	12	546	66	347	15	9	18	7	343	231	574	479 60	53 50	37 00	16 50		
134	588	17	384	56	1704	6	6	9	4	34	17	51	25 00	32 85	28 60	4 25		
461	210	21	504	53	347	78	72	13	5	661	148	809	460 00	45 60	45 60			
253	389	20	107	175	340	21	19	17	6	43	11	54	50 45	13 60	5 45	8 15		
419	800	18	583	200	1463	56	26	27	2	45	17	62	150 00					
187	453	15	397	148	1600	13	25	11	4	122	16	138	306 50					
166	257	17		48	1004	10	42	7	3	46	3	49	24 00	6 40	1 40	5 00		
534	619	17	2638	134	3366	53	102	32	13	815	136	951	779 95	286 19	260 30	25 89		
407	706	16	390	207	791	17	30	5	6	76	106	182	75 00	38 60	37 60	1 00		
110	80	10	177	4	866	9	4	5	2	28	25	53	28 40	13 50	13 50			
1087	2465	23	5356	115	8206	166	122	68	15	1168	199	1367	939 60	41 77	35 00	6 77		
159	235	11	22	93	390	5		8						3 50	1 00	2 50		
37	40	18	18	125	224													
220																		
1533	1533			3050											131 25	85 50	45 75	
256			1200	625			2	5		144	2	146						
418																		
18841	21858	741	35913	7719	69550	1824	2122	974	229	11691	2868	14559	10551 58	2434 24	1901 66	532 58		

OUR WORK.

ANNUAL CONVENTIONS.

To Stake Superintendents, Assistants, and all Stake officers of Young Men's Mutual Improvement Associations:

DEAR BRETHREN:

In conformity with the action of the general M. I. A. conference held in June, this year, this call for a convention in each stake, and letter of instructions is issued by order of the General Board.

All superintendents are hereby instructed to call a convention in their stakes in accordance with the following schedule of dates:

August 19th—San Juan.

September 4th—St. John's.

September 8th—Alberta, Alpine, Beaver, Benson, Bingham, Box Elder, Cassia, Davis, Emery, Fremont, Granite, Juab, Malad, and Morgan.

September 9th—Snowflake.

September 12th—Bannock.

September 13th—Maricopa.

September 15th—Cache, Jordan, Kanab, Millard, Nebo, North Sanpete, Oneida, Panguitch, Parowan, Sevier and Union.

September 16th—St. George.

September 17th—St. Joseph.

September 22nd—Bear Lake, Hyrum, Pocatello, San Luis, Salt Lake, South Sanpete, Star Valley, Summit, Tooele, Uintah, Utah, Wasatch, Wayne, Weber, and Woodruff.

September 22nd—Juarez.

You will confer at once with the presidency of your stake, and arrange for holding this convention, and secure their co-operation in making it a success. You will then see that the stake organization, and all ward organizations are complete in your stake, making personal visits for this purpose wherever necessary, before the date of the convention. Take special pains to notify, either by letter or personal visits, every officer in your stake to be present without fail. You will see

that a suitable hall is secured, in a central settlement and location, where the convention may be held so as not to interfere with the Sabbath School. Where officers of the Y. M. M. I. A. are teachers in the Sabbath school, they should arrange to be excused for that morning. It will be well to make provision for the entertainment of your officers who attend the convention. Three meetings should be arranged for; morning, afternoon and evening.

It should be understood that these meetings are especially for Y. M. M. I. A. officers, but it is very desirable that the stake presidency, bishops and other stake and ward officers should be invited to attend.

The stake superintendents are expected to conduct these meetings, under the direction of representatives of the General Board, and to be prepared to present the following topics: (These topics are to be treated either by the stake superintendent or by such competent assistants as he may call upon, and the subject matter should be prepared before the day of meeting.)

Preparations for the Opening of the Season: The manual should be obtained and distributed in ample time for the preparation of the first lesson for the opening meeting. The first program should be ready before the first meeting, and be prepared and assigned by the officers at a preliminary meeting of the officers held for the purpose. It is very important that an officers' meeting should be held not only before the beginning of the season but every week thereafter.

As early as possible, *before the commencement of the season's work and before this convention*, all the organizations should be completed, and vacancies filled, but care must be taken that the work goes on even if this cannot be done, or the president or any other officer is unavoidably absent.

Grading the Associations—It was the decision of the annual M. I. A. conference to continue the division of the associations into senior and junior classes wherever it is practicable. Make two divisions of each association, placing in the junior class the members under, say sixteen or seventeen years of age, and in the senior class, all others. The lines of this division should not be too strictly drawn, but should be governed by local conditions. It has been decided to use Manual No. 1, on the Life of Jesus, in the junior class, and No. 5, on the Principles of the Gospel in the senior class, and to conjointly use the preliminary suggestive programs in manual No. 5.

Class Work—Every association should select a competent class leader. This leader need not be the president of the association, but he should have the ability to conduct the class work in an interesting manner.

One or two of the very ablest men should be placed in charge of the junior class.

No thoroughly effective work can be done in the association unless frequent officers' meetings are held. They are absolutely essential, and should be held at least once in two weeks, and once each week is better.

Care should be exercised in the preparation of the programs, so as to make them attractive. The Manual lessons will always be the backbone of the work, but will be relieved and lightened by the use of the preliminary programs provided for in the manual, which programs should be presented before the classes separate.

As methods for awakening interest in the members, we suggest in addition: 1—A brief statement of the lesson for the succeeding meeting made near the close of each session, and 2—Living testimonies.

Not more than fifty should be in a class, if the best work is desired. The first thing necessary in a class is to arouse an interest. Then emphasis must be placed upon the *essential* points in the exercise or lesson. These points would necessarily be different in the senior and junior classes, and the main facts as seen from the different standpoints of the boy and the man must be brought out. The key note of success in class work is, "Do the members enjoy it?" Those enjoy it most who are most employed.

While a social friendliness should always exist between teacher and student, undignified familiarity should never be permitted. Teachers and members should address each other as Brother So-and-so.

The Manual—The new manual is the culmination and outgrowth of the preceding ones, although in some respects it differs from them. In the others, the course of study has been the only factor, while in this are introduced preliminary programs for lighter work in the associations. The previous courses of study have been adapted to all the members while the course presented in this manual has been prepared more with reference to the senior class.

The Gospel principles treated in this Manual are: God; The Plan of Salvation; Faith; Repentance, and Baptism. There are twenty-three lessons, covering about 125 pages.

One of these lessons should be completed at each regular meeting. Each of the sub-topics of a lesson should be assigned to a member, and that member should come specially prepared, at the next meeting, to treat upon that topic; such treatment should not occupy more than five or ten minutes; but this special preparation of one topic should not preclude the student from studying the entire lesson. Every member of the class should prepare upon the whole lesson and be familiar with

every topic, so that in case of the absence of an appointed speaker, upon request, any other member may take his place. It is expected, of course, that the officers shall be fully prepared on every lesson and ready to finish the program, in case of failure on the part of any member, but the officers should not be considered until it has been made clearly apparent that no member in the house is prepared; the members should do the work and not the officers, except in cases of need, and in their regular order on the program.

Attention is called to the following rules which have been frequently published in our manuals as a guide for our young men in studying and presenting these subjects:

1. Talk directly to the subject.
2. Master all its necessary details.
3. Practice stopping at the right time and place.
4. Do not allow endless, rambling discussions.
5. Avoid the introduction of mysteries.
6. Use your own language, in preference to reading or reciting the words of others. The notes in the manual are never to be read before the class by the one giving the exercise. He is expected to say what he can of his subject, but not to read it from the manual or any other work. The spirit and the efficacy of an exercise of this kind are always destroyed by reading.
7. Master the notes as thoroughly as possible, and make a careful study as well, of the other reference works mentioned in connection with each subject. Do not be satisfied with "skimming."
8. Use correct language.
9. Practice ease and grace in speaking.
10. Cultivate the habit of correctly quoting important passages of scripture.
11. Testimony-bearing may occasionally be allowed by way of increasing faith.
12. Prepare all lessons thoroughly, whether appointed to treat them or not.
13. Get the Spirit of God, and *work hard* under its direction.

There are a number of ways to use the review questions. The first and most satisfactory is for the class teacher to ask the questions of or from the whole class, calling promiscuously upon some member for reply. Another plan is the assigning, at the prior meeting, of all the questions to as many members as there are questions; in that case giving them principally to such young or inexperienced members as are a little backward in their studies, thus giving them opportunity and encouragement.

For further instruction on this topic, we refer you to the sub-head "Class Work," in this circular.

The manual may be obtained from General Secretary Thomas Hull. There are two ways of handling it. The first has been found most satisfactory in certain stakes, where the distances are not so great, and where there is a general central gathering place,—it is for the stake officers to obtain the entire supply for the stake, and distribute the

manuals to the ward presidents. The second method is for each president to order the manuals for his association direct from the general secretary. In either case, the manuals are furnished on credit, it being distinctly understood that the person ordering them is responsible for their cost, to the general secretary.

Orders for manuals should be sent in immediately.

Joint Sessions—The programs for joint sessions should be prepared at joint officers' meetings, and should consist of the cream of the association work for the preceding month.

Missionary Work—The present local missionary organizations, let it be distinctly understood, are permanent, and should be kept up by the selection of new missionaries where those already chosen are, for any cause, unable to continue their labors. The local missionary work must not be discontinued, but should be made more effective. Everything should be prepared, and the missionary corps filled, and all made ready for good, vigorous work during the season.

This local missionary work is among the most important that the officers have to do. Upon it depends greatly the success of the organization and their power to do good. It should be made the spiritual labor of the season. The already adopted missionary methods must be emphasized and continued. In case this work is not thoroughly understood by the officers, information concerning its scope, and the methods to be adopted, will be given at your convention, by a member of the general board. This missionary work should receive careful explanation in your convention.

This year in addition to the local missionary work elders have been called who will be sent to labor as general missionaries in all the stakes.

The General Improvement Fund—The general fund is an essential in the work of mutual improvement, and is an important item to place before the members; because, without it, the work of the General Board cannot be carried on. You will remember that there are two weeks set apart as collection weeks for this fund; viz., the first weeks in December and February of each year. It has been decided by the General Board that envelopes shall be sent to the stake superintendents for distribution to the ward associations, in which each member is requested, on the given date, to place his contribution of twenty-five cents, and hand the same to the president or secretary of his association. Committees should be appointed to visit, during the collection weeks, every member of the association, and deliver to them the envelopes and solicit their contribution to this fund. These envelopes will be distributed by the general secretary to all the stakes in time for the December collection.

The Era—The ERA is a necessity in your association, and should be in the hands of every member thereof. It is your duty, as officers, to see that a thorough canvass is made in your wards for subscribers. Every officer should be a subscriber. Subscriptions may begin at the beginning of the volume, or at any time thereafter. The canvass for subscribers should begin early in September. Do not delay; it makes the work hard and results poor.

One way to canvass is to appoint five or six young men, themselves subscribers, to thoroughly canvass the ward on a given date, and to continue their labors until the desired results are obtained.

Every ward obtaining, as subscribers, five per cent of its Church population, will be given a rebate of twenty-five cents on each subscription, upon presentation of their claim for said rebate.

The General Board have decided to make a special offer to the associations on the four published volumes. Any Mutual Improvement Association may have the first, second, third, and fourth volumes, bound in cloth, for \$8.00, postpaid. This is a splendid opportunity to obtain the ERA for the libraries, and certainly every association should have the complete set.

Secretaries—It is very important that competent young men be selected for secretaries who can be depended upon to remain with the association until the season's work is completed, and then make up the statistical report at once. Reports should be prepared during the season so that at its close, everything being in shape, the reports can be compiled and forwarded without delay.

The secretary should be present at every meeting, or see that some one is there to represent him, if, for some unavoidable reason, he is compelled to be absent. He should keep the president informed in relation to the programs and all business connected with the association. He should see that a complete roll is kept containing the names of every member of the association, and that such roll is called at every meeting. For calling the roll, such methods should be adopted as will best suit the local conditions.

A new roll book will be prepared for the use of the associations during the coming season, and the associations will be notified of its preparation and price as soon as it is ready.

Every association should have a well-kept record, which should include: A roll book carefully kept, minutes of all meetings, including public lectures and joint sessions, and a record of all financial transactions. Minutes should contain records of all transactions, but not comments on programs, etc.

Every stake should have a record of all meetings of the superintendency and of the stake board, a roll of all the stake officers, and a careful financial record, also a complete stake directory, showing the names and addresses of every officer of M. I. A. This should show the names of every ward president, counselor, secretary and other officer.

Miscellaneous—The stake superintendency and aids should hold board meetings at least once a month, better, as some stakes are now doing, once a week. Where weekly meetings are held, the manual may be studied on the night of the meeting, and the officers made thoroughly familiar with the lessons one week ahead of all the associations, so that they may criticise and help in their weekly visits. Every week the stake officers should be in the field visiting the wards.

Ward officers should meet in council every week, and be thoroughly prepared on the lesson so that they may present the same to the best advantage in the class. To these meetings also, all the class leaders should be invited. It is very important that every officer should be in possession of the ERA so that he may become familiar with the instructions which have been given and are continually being given, concerning his duties in the work.

Outline of Convention Programs—The topics previously outlined above should be treated in the convention in the following order:

Morning: Preparations for Opening the Season, Grading, Joint Sessions, The General Improvement Fund.

Afternoon: Class Work, The Manual, and the Missionary Work.

Evening: ERA, Secretaries, and Miscellaneous.

As a final word, we say to you that the great aim of the Y. M. M. I. A. work is the salvation of the young, the obtaining by them of a testimony of the truth of the Gospel, and the general social and educational improvement of the community, and we sincerely trust that, with these objects in view, every effort will be made to make these conventions a success, and to carry that same success into all our work for the coming season. We pray that the Spirit of the Lord may attend you in all your work, and make you grandly successful in your labors this season.

With sentiments of love and regard, we are

Your brethren,

GEORGE H. BRIMHALL,
EDWARD H. ANDERSON,
J. G. KIMBALL,
THOMAS HULL,
BRYANT S. HINCKLEY.

Committee.

EVENTS OF THE MONTH.

BY THOMAS HULL, GENERAL SECRETARY OF Y. M. M. I. A.

LOCAL—*July* 18—John F. F. Dorius, a pioneer of Sanpete, diedThe thermometer of the government weather bureau registered 101.3, the greatest heat since July 30, 1889, when the temperature was 102.....21—Governor and Mrs. Heber M. Wells returned from a six weeks' wedding trip in the east.....Elders H. W. Naisbitt and James L. McMurrin, just returned from a mission to England, spoke in the Tabernacle.....22—The Merchants' Fair opened with a street parade.....24—The Y. M. M. I. A. celebrate Pioneer day at the Carnival. Hon. W. H. King delivers a fitting oration.....At the Elks' convention, Milwaukee, Wis., it was decided to hold the 1902 convention in Salt Lake City.....Bryant B. Copley dies in Coalville.....Apostle Heber J. Grant and company of three missionaries depart for Japan.....25—President Lorenzo Snow was chosen president of the L. D. S. University, vice Angus M. Cannon, resigned and made vice-president.....Joseph F. Smith was elected president of the State Bank of Utah, vice Heber J. Grant, resigned, and Charles S. Burton was made cashier, vice Heber M. Wells, resigned.....26—A train of newspaper editors and reporters from various points, arrive in Salt Lake.....The internal revenue collections in the district of Utah, Idaho and Montana amount to \$755,673, an increase over last year of \$37,308.....27—The street fair is ended. It was a financial failure, the committee being \$2,000 short, and it was a great moral detriment to the city and state.....28—P. W. Madsen is building a new boat to be named "Louisa," for the Great Salt Lake.....29—The Short Line has reached Calientes, Lincoln Co., Nev.....The grasshoppers, which have done great damage in Sanpete county, invaded Manti.....30—The mining dividends for Utah for July amounted to \$369,500; ore and bullion shipments, to \$2,009,535; stock sales, 2,319,348 shares, for \$1,575,464.37.....The Pacific Island missionaries and Saints held

a grand reunion at Saltair. Hon. John T. Caine, master of ceremonies; President Joseph F. Smith, orator of the day.....The hottest month on the Salt Lake record closed with the thermometer at 99 degrees at 5:30 p. m.

August 1—A cloudburst in Manti causes heavy damage to property*3*—Big floods from rain are reported from Sevier county. President McKinley issued a proclamation creating the Payson forest reserve about Mt. Nebo.....*5*—The order for the removal of the office of internal revenue collector for district of Utah, Idaho and Montana from Helena to Salt Lake City, was issued by Commissioner J. W. Yerkes. It will now be known as the Utah district. It was made Montana district July 15, 1864, and consolidated August 20, 1883, with Utah and Idaho.....Bishop Joseph Wright, born England, December 8, 1844, died in Coalville.....*6*—A terrific electric storm passed over Salt Lake, disabling all electric lights and power; a cloudburst in Parley's canyon was a sample of many in the southern part of the state.....*7*—The Utah Press Association entertained 108 Kentucky editors in Salt Lake.....*9*—The new street railway company of Salt Lake, under the name of Consolidated Railway and Power Co., and which will control both car companies, filed articles of incorporation with \$4,000,000 capital.....*14*—James Reece, born England, June 30, 1830, who came to Utah in the handcart company of 1856, died in Payson, Utah county.....The Philippine Veterans' Society elected Brig.-Gen. Irving Hall, Denver, president, and decided to hold their next reunion at Council Bluffs.....The Western Funeral Directors held a convention in Salt Lake City, at which Joseph E. Taylor read a paper on "Early Undertaking in Utah".....*15*—Ezra T. Clark donated \$1,000 to the L. D. S. University, to be used for a library on natural science.....Internal Revenue Collector E. H. Callister opened for business in his new office in Salt Lake City*16*—The Ogden baseball team won the 1901 League pennant.....*17*—Miss Mabel Snow, daughter of President Lorenzo Snow, was chosen queen of the Elks' carnival to be held in Salt Lake City in September.....*18*—Elder B. H. Roberts, at the M. I. A. conference, replies to Dr. Paden's recent talk at the Teacher's institute of the Utah Presbytery on "The Mormon Idea of God".....The Methodist conference, which has been held in Ogden for three days, adjourned, the closing sermon being by Bishop Charles H. Fowler, president of the Utah mission; \$7000 in donations were raised to free the Ogden church from debt.

DOMESTIC—*July 18*—The Epworth Leaguers convention was form-

ally opened in San Francisco.....19—The hot wave in Kansas, Missouri and Illinois, and in fact the whole Mississippi Valley, still continues, the thermometer ranging from 106 to 109.....Geh. Felix Agnus, of the *Baltimore American*, appeals to President McKinley to abandon as a text book volume 3 of Edgar Maclay's history of the navy (now used in the naval academy), on account of its scurrilous attack upon Rear Admiral Schley, whom it charges with being a liar and a coward21—The fifth international convention of the Epworth League closed by a meeting of 10,000 in the Mechanics pavilion, addressed by Bishop Joyce, who spoke on "Faith in Christ".....22—Except on the Pacific coast, the hot wave is now general throughout the country, and the temperature ranges from 100 in Boston to 108 in Springfield, Ill., and 106 in St. Louis.....23—The International Mining Congress in Boise is convened.....Admiral Schley asks for a naval court of inquiry regarding his action in the Santiago campaign, and will sue Maclay for libel.....24—Several rods on the Brooklyn bridge snap, due to expansion from heat, and traffic is suspended for a time.....Secretary Long grants Admiral Schley's request for a court of inquiry.....It was Utah day at the Buffalo exposition, with few Utahns present.....The Mining Congress at Boise urges a department of mining as a new cabinet portfolio.....25—The board of inquiry in the Schley case is named as follows: President, Admiral George Dewey; Rear-Admirals Lewis A. Kimberley and Andrew E. K. Benham.....The Mining Congress at Boise chose G. L. Shaffner, Cleveland, Ohio, president, and decided to meet in Butte in 1902President McKinley proclaims free trade with Porto Rico.....26—Copious rains visit drouth-stricken Kansas, and part of the corn crop will be saved while the fruit is uninjured.....29—The Oklahoma land lottery opened today in El Reno, by which our government will dispose of 13,000 160-acre claims among 166,000 applicants.....30—Maritime traffic and labor along the San Francisco docks are at a standstill owing to a strike among the laborers who quit by thousands.....30—Efforts are being made to agree on terms between the Amalgamated Association of Labor and the steel combine, but so far no agreement has been arrived at, the steel trust refusing to make any further concessions. The strike will be continued to the bitter end.

August 1—George H. Phillips Co., a large Chicago commission house, suspends.....2—The town of Lawton, Okla., is built in a day with 10,000 inhabitants, by disappointed home-seekers of the El Reno lottery.....5—As a result of the bank act of March 4, 1900, there have been organized since then in the United States 665 national banks with an aggregate capital of \$34,267,000. Out of this number 135 were in the western states.....Miguel Malvar, rebel successor of Aguinaldo, has issued a proclamation assuring the natives of the continuation of a vigorous campaign against the Americans, and expressing confidence in its successful issue.....6—Rear-Admiral Henry L. Howison will act with the Schley court instead of Kimberley, who resigned owing to ill health.....Judge William Cecil Price, U. S. treasurer under Buchanan, died in Chicago, age 86

15.....General Cabrera was captured by Lieutenant Grant of the 6th cavalry, a move regarded as the most important since the capture of Aguinaldo.....A tidal wave sweeps the Gulf coast and much property and many lives are lost.....17—More men quit work in Bayview plant, Milwaukee, and the steel strike promises to extend.....C. M. Hays, president of the Southern Pacific, has resigned and President Burt, of the U. P. will control both roads.....18—General MacArthur and staff with 869 enlisted men arrived in San Francisco from Manila.

FOREIGN—*July* 18—Earl Russel was sent by the House of Lords to Holloway prison for three months, for bigamy, on pleading guilty of marrying Mrs. Somerville in Nevada.....21—Mrs. Kruger, wife of President Paul Kruger of the Transvaal, 67 years old, died from pneumonia at Pretoria.....23—The Boers captured a British supply train, killing three and wounding eighteen British soldiers.....26—The Chinese indemnity will be finally paid in 1940.....The province of Shen King, Manchuria, is in a state of insurrection.....George Kennan has been notified to leave Russia.....29—Apostle F. M. Lyman addressed a "Mormon" conference of 400 people in Berlin.A Pretoria clergyman speaks in Chicago depicting the horrors of the Boer reconcentrado camps in South Africa.....30—The Chinese have replaced the Tsung-Li-Yamen by a Board of Foreign affairs, Wei-Wu-Pu, which takes precedence of the other six boards.....A revolution has broken out in Venezuela.....The House of Commons votes half a million dollars to Lord Roberts for his valiant services in South Africa. Adopted by a vote of 281 to 73.

August 5—Dowager Empress Frederick of Germany, born November 21, 1840, the oldest daughter of Queen Victoria, sister of King Edward VII, and mother of Emperor William, died in Cronberg at 6: 15 p. m. She was a woman of "dignified self-effacement," and had adopted her husband Emperor Frederick's motto: "Learn to suffer without complaining.".....7—Lord Kitchener issued a proclamation giving all South African rebels until September 15, to surrender under penalty of permanent banishment thereafter.....9—The minister of war of Colombia and many soldiers invade Venezuela which may mean war between the two countries.....11—Signor Francesco Crispi, the former Italian minister, the Bismarck of Italy, died in Naples.....Requiem services were held at Kronberg over the body of the Dowager Empress.....13—The body of Empress Dowager Victoria was interred by the side of Emperor Frederick's, at Potsdam.....17—Parliament is prorogued.....The Colombian invaders of Venezuela, numbering 4,000, were forced back at Encontrados on August 1, after a fierce fight.....18—The Alaskan route steamer *Islander*, of the Canadian Pacific Navigation Co., collided with an iceberg off Douglas island; sixty lives and much gold is reported lost.

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